The Lords Supper Instituted. *Lu. 22.*

And he said unto them, wth desire I have desired to eat this Passeover wth you before I suffer. v. 15. And he took bread and gave thanks, and brake it, and gave it unto them &c. v. 19.

THE OFFICE OF THE Holy Communion.

The Cup of Bleſſing, which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break is it not the Communion of the Body of Chriſt? 1 Cor. 10. 16. *Bleſſed is he that ſhall eat Bread in the Kingdom of God,* St. Luke 8.14.15. *But they made light of it,* St. Matth. 22. 9.

By *Abr. Luman*

The First PART.

EDINBURGH,
Printed in the Year MDCCXI.

HOÀ CONTINUE

OEICE

I M E

TO

The truly Pious, Vertuous and Noble Lady, My Lady *INVERURY*.

Madam,

THIS *Treatise is offered to your Ladyship, as a Testimony of my Respects, and to help your present Devotions, before the Celebration of these sacred Mysteries, whereof You have been with Us, these several Years, a reverend Partaker,*

to the good Example and Encouragment of Gods People.

Here is nothing, but what may be edifying to ſerious Chriſtians of different Denominations. If the ſame ſhall appear in Publick, I hope not to be aſhamed of it; eſpecially under the Patronage of One, whoſe loyal and religious Principles have continued unmoveable in the Midſt of our unhappy Diviſions.

I pray God, to Bleſs Your Ladyſhip, and all the Noble Family, with Bleſſings Temporal, Spiritual, and Eternal.

Madam,

Your Ladyſhips
moſt Obedient,
and Humble
Servant,

Alexander Lunan.

The PREFACE.

HOwever the Holy Communion (as the Word imports) was appointed to be a common Union and Seal of mutual Love and Friendſhip, both betwixt God and us, and amongſt Chriſtians themſelves; yet the perverſe Diſputings of Men of corrupt Minds, and deſtitute of the Truth, have taken Occaſion from thence to ſtagger the Faith of weak Perſons, and rend the Church with Diviſions, about the Manner of Chriſt's Preſence in this holy Ordinance; if Spiritual only, or both Spiritual and Corporal, dividing Chriſt and Chriſtians aſunder.

'Tis ſufficient for us to believe, according to the Scriptures, that Chriſt is really preſent in theſe venerable Myſteries; and therefore our Duty is, to partake More adorantium, as the Fathers ſpeak, i. e. in the Poſture of Worſhippers, with that profound Reverence and Humility, as if we

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saw Christ visibly on the Cross, or coming in Glory: For we confess, that after this Way, which some call Heresie, and others Formalitie, so worship we the Lord Jesus Christ, *the Son of God and Saviour of the World; keeping a religious Mean and Decency betwixt Superstition and Rudeness, as it is written,* Phil. 2. 10. 11. That at the name of Jesus every Knee should bow, of things in Heaven and things in Earth, and Things under the Earth, and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father. *A humble Gesture of Body shews a humble Disposition of Mind and a humble Mind is a fit Dwelling for* the high and lofty One that inhabiteth Eternity, *Isa.* 57. 15.

Another great Hinderance to our Preparation, and Happiness in this holy Ordinance, is the continual and unavoidable Conversation, which we have with ill natured, and contentious Neighbours; Adversaries that will never be wanting in this evil World, to provoke us sore, and make us fret, We dwell among Scorpions, Briars and Thorns are with us, *Ezek.* 2. My Soul is among Lyons, *says the Psalmist,* and I lye even among them that are set on

Fire,

Fire, even the Sons of Men, whose Teeth are Spears, and Arrows, and their Tongue a sharp Sword, *Ps.* 57. 4. *Sometimes slandering our good Name, and sometimes molesting our Persons and Possessions; therefore, says the Wise Man,* My Son, if thou come and serve the Lord, prepare thy Soul for Temptation, *Eccluſ.* 2. 1. *So that we have need of Patience, and in this Case our holy Religion teaches us, not to be silly or insensible of Injuries, to crouch to, or keep Company with malicious Persons, and our bitter Enemies,* II. Thes. 3. 9. I. Cor. 5. 11. *but to shew our selves Men,* Isa. 46. 8. *And he is a Man who is Master of his own Passions, who with Meekness and Magnanimity of Spirit, can pass over a Transgression:* He that is slow to Anger, *says the wise King,* Prov. 16. 32. Is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.

If we reflect on the vilest of our own Sins, or the Wrongs and Offences, we our selves have done to God and others, if we divert our Thoughts upon God, Isa. 26. 34. *and his Ordinances,* Ps. 119. *If we set before us the Example of the Son of God, and the*

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Servants of God, who in the Midſt of their cruel Torments, and Sufferings, pray'd fervently for their Perſecuters, St. Luk. 23. 34. Acts 7. *We would chearfully praiſe God for Occaſions of that Kind, for the Chaſtiſement of our Sins, or the Exerciſe of our Vertues, to manifeſt our Faith and Patience, and Charity, and other Graces which would make that Petition very eaſie and practicable,* Lord forgive us our Treſpaſſes, for we forgive them that treſpaſs againſt us: *Our bleſſed Maſter teacheth us, that 'tis unlawful for private Perſons to redreſs their Wrongs, or require the Rigour of Juſtice, for every little Tranſgreſſion; If our Enemy repent, the Rule is,* If thy Brother treſpaſs againſt thee ſeven times in a day, and ſeven times a day turn again to thee, (*and confeſs*) ſaying I Repent, thou ſhalt forgive him, *St. Luke* 17. 4. *Or if we have wrong'd any, Our bleſſed Lord tells us what to do,* If thou bringeſt thy Gift to the Altar, and there remembereſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift, *St. Matth.* 5. 22. 23. *The ſaying*

is,

is, Non remittitur peccatum, nisi restituatur ablatum, *i. e. there is no Remission without Restitution, and making Satisfaction to our Power: In this Case therefore when we seek by Law, and the Christian Magistrate Reparation of Wrongs, or Payment of just Debts from those that are able, but not willing to do just Things, if our Hearts be free of all Rancour and vindictive Thoughts (which are uneasie to our selves, damps our Christian Charity, and usurps Gods Right, who says,* Vengeance is mine, and I will repay, *Rom.* 12. 19.) *In these Circumstances, I say, we sin not, we may communicate.*

In the primitive Church (when Christians had a deep Sense of Religion and the Love of God) their Communions were frequent without Noise or Pomp: Before they approach'd unto the Lords Table, they made diligent Search into their former Ways; they afflicted their Souls with severe Fastings, Confessions, Prayers, and Alms-deeds, which they offered cheerfully at this heavenly Banquet, for pious and charitable Uses; not thinking it proper, to appear before the Lord empty.

The whole Action was performed with great Devotion, and closed with solemn Praises and Thanksgivings to God; that he had accepted them in his well beloved Son, to be Partakers of these sacred Mysteries, beseeching the Divine Majesty to accept of that glorious Sacrifice, which they had commemorated and represented for themselves, for their Relations, and for all Mankind, to all Intents and Purposes, for which the same was appointed, and that he would assist them with his Grace, and good Spirit, to persevere in his holy Service to their Lives End.

This was the Manner of the Saints communicating in the Holy Catholick Church, and this was the Preparation of worthy Communicants before the Sacrament of Crucifixion, and Humiliation in Remembrance of their blessed Lords Humiliation, and Crucifixion, whereby they were crucified to the World, and the World to them; which is recorded for our Imitation, and Encouragement to follow their Example, that we may be happy here, and for ever happy hereafter in the Church triumphant above.

Therefore to neglect, or to contemn this holy Ordinance, which constitutes the Unity of

of the holy Catholick Church, is a deadly Sin, and of dangerous Conſequence; the unworthy Communicant ſins indeed, when he comes not with due Preparation, but the unworthy Noncommunicant ſins yet more, when he makes light of it, St. Matth. 22. *and ſeparates from the King of Saints,* St. John 6. 52. *and from the Communion of Saints,* Heb. 10. 38. 39. *feaſting together as Brethren at the ſame Table, and eating of the ſame Meat; and drinking of the ſame Cup, that they may not deſpiſe or envy one another, but may glorify God with one Mind and one Mouth, in Prayers, Supplications, and Thankſgivings.*

We ſhall add only to theſe Conſiderations, what the Apoſtle ſaith to his Corinthian *Communicants*: But if any Man ſeem to be contentious, we have no ſuch Cuſtom, neither the Church of God, 1 *Corinth.* 11. 16.

Publick Prayer before Sermon.

HOLY, holy, holy Lord God Almighty, who was, who art, and who art to come, the ſame to day, yeſterday and for ever, in Goodneſs and all glorious Perfections; thy Love, like thy ſelf, is from everlaſting to everlaſting to everlaſting; thy Compaſſions fail never; but are new and freſh every Morning and every Moment, Week-day and Sabbath-day.

The Day is thine, the Night alſo is thine; thou haſt prepared the Light and the Sun, thou haſt made Summer and Winter; the Earth is thine, and the Fullneſs thereof.

We will Worſhip towards thy holy Temple, and praiſe thy Name for thy Loving-kindneſs, and for thy Truth; for thou haſt magnified thy Word and thy Promiſe to thy People, above all thy Name and all thy Work, whereby thou haſt made thy ſelf known to the World.

How amiable are thy Tabernacles, O Lord God of Hoſts? How precious are all thy Ordinances, and eſpecially thy holy Sabbath, which thou

thou haſt ſet a part, and in a ſolemn Manner ſanctified for thy ſelf, and for thy Worſhip?

A Day in thy Courts, in Communion with thy ſelf, and with thy Saints is better than a thouſand elſewhere: Bleſſed are they that dwell in thy Courts, they will be ſtill praiſing thee, and ſolaceing themſelves from the Vanities of the World, in hearing of thy Word, and partaking of thy Ordinances, and meditating upon all thy glorious Works of Creation and Providence: In the Multitude of our Thoughts, and all our Fears, and all our Cares, thy Comforts, O Lord, they delight our Souls; and chiefly that great Mercy, the ſending of thy Son to be our Saviour, who was delivered for our Sins, and was raiſed again the firſt Day of the Week for our Juſtification; whom therefore we worſhip and acknowledge with thy ſelf holy Father, and with the holy Spirit, to be one God, and our God, bleſſed for ever.

Hear our Prayers, O Lord, and have Mercy upon thy unworthy Servants for Chriſts ſake, according to thy gracious Promiſes, that where two or three are gathered together in thy Name, in Decency and due Order to worſhip thee, thou wilt be preſent with them, and bleſs them. And again, thou haſt promiſed, that whoſoever confeſſeth his Sins and forſaketh them ſhall find Mercy: We confeſs our Sins, and are ſorry for all our Iniquities, that we have ſo often, and ſo heinouſly tranſgreſ-

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fed the moſt holy and righteous Commandments; if thou enter into Judgment with us, we are not able to anſwer to one of a thouſand; unto us belongeth nothing but Shame & Confuſion of Face, but with thee, O Lord, is Mercy, and Redemption, and multiplied Pardons, that thou mayeſt be feared and ſerved. Pity us as a Father pitieth his Children, and as far as the Eaſt is from the Weſt remove our Iniquities as far from us? Hide us in Chriſts Wounds, heal us with his Stripes, and let the Chaſtiſement of our Peace be upon him, for we know no other Name under Heaven, whereby we can be ſaved, but by him alone, who is our moſt Merciful High Prieſt with thee, appearing, O Father, in thy Preſence for us, and all penitent Sinners that believe in his Name: Keep back thy Servants from preſumptuous Sins, and let no Iniquity have Dominion over us: Prevent us with thy Grace, and aſſiſt us continually with thy good Spirit; that we may reſiſt the Temptations of the Devil, the World and the Fleſh. Cloath us with the whole Armour of Righteouſneſs: Increaſe our Faith, cheriſh our Hope; ſhed abroad thy Love in our Hearts, and illuminate our Minds with the ſaving knowledge of thy Truths; that now in the Day of our Peace, we may know the things that belong to our Peace; and may Glorify thee our God in the time of our Viſitation, who haſt called us out of Darkneſs into the glorious Light of thy Goſpel.

We

We adore thy long ſuffering patience, that we have not been long ſince conſumed in our Sins, and caſt into the Lake that burns with Fire and Brimſtone, to reap our Portion with Hypocrites, and Unbelievers: O let thy Goodneſs lead us to a ſpeedy and unfeigned Repentance; that we may redeem miſpent Time, and give all Diligence to make our Calling and Election ſure, by good Works, and a good Conſcience; adding to our Faith Virtue; to Virtue Knowledge; to Knowledge Temperance, to Temperance Patience to Patience, Godlineſs; and to Godlineſs, Brotherly Love; for if theſe things abound in us, we ſhall never be barren or unfruitful in the Knowledge of our Lord Jeſus Chriſt, whom to know is Life eternal.

O therefore, make us now a willing People in the Day of thy Power, for thy holy Spirit will not alway ſtrive with us, in calling upon us, and renewing the Opportunities of Grace and Mercy; and wo unto us! if thou give us up to judicial Blindneſs, and Hardneſs of Heart. Bleſs, we beſeech thee, thy Word in the Mouth of thy Servant, that it may take deep Root in the Hearts of the Hearers, and bring forth fruits of Obedience to thy Glory, and our eternal Comfort, through our Lord Jeſus Chriſt, to whom with thee, &c.

A M E N.

THE OFFICE OF THE Holy Communion.

I. Cor. 11. Ch. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. Verſes.

Verſ. 23. *For I have received of the Lord, that which alſo I delivered unto you; that the Lord Jeſus the ſame night in which he was betrayed, took bread.*

24. *And when he had given thanks, he brake it; and ſaid, take, eat, this is my body, which is broken for you; this do in remembrance of me.*

25. *After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, this Cup is the new teſtament in my blood, this do, as oft as ye drink it, in remembrance of me.*

26. *For as oft, as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.*
27. *Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.*
28. *But let a man examine himſelf, and ſo let him eat of that bread and drink of that cup.*
29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lords body.*
30. *For this cauſe many are weak, and ſickly among you, and many ſleep;*
31. *For if we would judge our ſelves, we ſhould not be judged.*
32. *But when we are judged, we are chaſtened of the Lord; that we ſhould not be condemned with the world.*

HAD the Lord Almighty created Man like the Angels in Heaven, wholly Spiritual without any Mixture of Earth, or other Elements, he would have preſcribed him a Religion, like theirs, wholly ſpiritual and intellectual; but Man, conſiſting of Body as well as of Spirit, it was great Goodneſs in the wiſe Creator, to proportion his Commands to our Capacities, and to accommodate the Manner of his Worſhip to our Weakneſs: "Therefore the Son of God "came to us, cloathed with Fleſh and Blood, "and

" and keeping Meaſure with our Nature, " communicates his Graces by theſe outward " Ordinances, the preaching of the Goſpel, and the Adminiſtration of Baptiſm and the holy Communion; making the one the Laver of our ſpiritual waſhing, and the other the Means of our ſpiritual Nouriſhment, that by this Accommodation we may come to the Participation of greater Mercies, and not think it below us to ſerve God in the Ways of his own Appointment.

Ye will not believe, ſays our Saviour, *except ye ſee Signs and Wonders:* Behold theſe are the Signs and Wonders; Signs from Heaven, and the wonderful Works of God to ſtrengthen our Faith, and to convince our Senſes, as well as our Underſtanding: When we hear the Words of the Inſtitution, and ſee the Seals of our Redemption, and taſte the hidden *Manna*, which none knoweth but he that receiveth, We muſt confeſs that this is the Lords doing, and it is wonderful in our Eyes. *St. John* 4. 48.

If a little Paper and Parchment ſeal'd and ſubſcrib'd by Man be a ſufficient Conveyance of an earthly Inheritance, how much more is this holy Ordinance, which is more ſignificant in it ſelf, and moſt effectual by Chriſts Inſtitution, to ſeal unto us, all theſe Bleſſings, for which it was appointed? As the Waters of *Jordan* were to cure *Naaman* of his Leproſie; and five Barley Loaves, and two ſmall Fiſhes to

feed five thouſand Men, beſides Women and Children: Therefore the Apoſtle ſays, *We have this Treaſure in earthen Veſſels*, and in this Ordinance before us, that the Excellency of the Power may be of God, and not of us. A Treaſure this is, which we now diſpenſe, and a Mercy of ſo great Value, that to ſhew the Excellency thereof, the Holy Ghoſt would have St. *Paul* record it again, after three Evangeliſts had done it already.

2 *Cor.* 4. 7.

In like Manner, as if it had not been enough for theſe holy Men of God St. *Matthew*, St *Mark*, and St. *Luke* to commit to Writing, as they were moved by the holy Ghoſt, that Teſtimony concerning the Son of God, when he received from God the Father Honour and Glory; when there came ſuch a Voice to him from the excellent Glory, ſaying, *This is my beloved Son, in whom I am well pleaſed*: He will have the ſame likewiſe written by St. *Peter* as a fourth Evangeliſt, becauſe it is the very Foundation of our Faith; likeas this Ordinance is a ſtrong Confirmation thereof, as it is written, *Another Foundation can no Man lay, than what is laid, which is Chriſt Jeſus*: And again, *The Foundation of God ſtandeth ſure, having this Seal* (this Seal of the Covenant before us) the Lord knoweth and acknowledgeth his own: This is the Covenant on Gods Part, and the Covenant on our Part is, *Let every Man that nameth the Name of Chriſt depart from Iniquity*

2 *Peter* 1. 18.

2. *Tim.* 2. 19

In Order to this, the Apoſtle, having formerly

erly taught the *Corinthians* the Nature of these holy myſteries, when firſt he had deliver'd the ſame to them; now he informs them again, upon Occaſion of ſome Abuſes in their religious Aſſemblies, which he takes Notice of in the former Verſes, and ſharply rebukes them for their irreverent Behaviour in divine Worſhip; Diviſions in matters of no great Moment, and their Intemperance, when they aſſembled together; the rich, feeding themſelves, and neglecting the Poor, at theſe Love Feaſts, which they uſed at firſt, as Teſtimonies of brotherly Kindneſs to one another, without Reſpect of Perſons, in Imitation of Chriſt's laſt Supper: But now theſe publick Charities, and mutual Entertainments, degenerating into Partialities, and Exceſs of Riot, were ill Significations of the Lords Supper, and worſe Preparations before theſe greater Myſteries of the Lords Body and Blood in the holy Communion, which the Apoſtle connects with his former Diſcourſe, and takes Occaſion from thence to treat of the Inſtitution and Excellency of theſe ſacred Myſteries, to warn them both of their Duty, and their Danger not to approach to the holy Communion (as they had done unto their publick Feaſts) with Intemperance, Bitterneſs of Spirit, or any unmortified Paſſions: *Ye cannot drink*, ſays he, *the Cup of the Lord, and the Cup of Devils; ye cannot partake of the Lord's Table and of the Table of Devils, doe we provoke the Lord to Jealouſy? are we Stronger than he?* What Guilt ſo heinous,

as

as Blood-guiltineſs? and eſpecially to be guilty of Chriſt's Blood; or what Condemnation like to that, to be condemned of the Lord? *Therefore whoſoever ſhall eat this Bread, or Drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord:* And again, *He that eateth and drinketh unworthily, eateth and drinketh judgment to himſelf, not diſcerning the Lords Body,*: When he approaches irreverently and unpreparedly to receive the ſame. Holy things muſt not be
St. *Matt.* 7. 6. given to Dogs, nor Pearls caſt before Swine: For this cauſe, ſays the Apoſtle, even becauſe of the irreverent Treatment of theſe tremendous Myſteries, ſitting and feeding themſelves without fear, *many are weak and ſickly among you and many ſleep,* and have haſtned their own Death.

Theſe *Corinthians* were unworthy, both in their Lives, becauſe they continued in a State of Sin, and ſinfull Practices; and likewiſe they were unworthy in the Manner of their communicating, coming diſorderly from their Love Feaſts, to this holy Ordinance, eating and drinking in Gods Houſe, and at the Lords Table as if they had been in their own Houſe, and at their own Tables: A manifeſt Token of the little Regard they had to Chriſts Perſon, when they approached to receive his bleſſed Body and Blood, with ſo little Reſpect; as any Rudeneſs or Affront offered to the King's Image, or Laws, reflects upon the King himſelf, and his royal Authority.

This

This was their Unworthineſs, and this was their Condemnation or Judgement: They were puniſhed with Death, and contagious Diſeaſes; as the men of *Bethſhemeſh*, when they looked irreverently into the Ark of God, and as *Uzzah* died ſuddenly becauſe he took Hold of it raſhly, when it ſtumbled; for if we would judge our ſelves we ſhould not be judged.

1 *Sam.* 6. 19.

2 *Sam.* 6 8.

Here we may obſerve by the Way, for the Comfort of weak Communicants, that every kind of Unworthineſs, ſhould not hinder us from this holy Ordinance; no more than ceremonial Uncleanneſs, under the Law, did hinder the devout *Iſraelites* from eating the Paſſover; In caſe they had been defiled occaſionally by the Touch of a dead Body; or had been in a Journey, and wanted outward Purification, when they had inward Purity and ſincere Longings after this holy Ordinance. *For who lives, and ſins not? Yea in many things we offend all:* Who cannot ſay with old *Jacob? I am not worthy of the leaſt of all the Mercies, and of all the Truth which thou haſt ſhewed unto thy Servant:* Or with the humble Centurion, *I am not worthy that thou ſhouldeſt come under my Roof*; not to ſpeak of the Woman of *Canaan*, who for her humble Faith, confeſſing that ſhe was not worthy to eat of the Childrens Bread, and ſupplicating only to eat of the Crumbs that fell from the Childrens Table, was accepted of Chriſt.

Numb. 9. 1 *Kings* 8. 46. *S. Jam.* 3. 2. *Gen.* 32. 10. *S. Luke* 7. 7. *S. Matt.* 15, 22.

Is

Is a poor Man unworthy of our Alms, becauſe he is Miſerable; or a wounded Man unworthy of Phyſick, becauſe he is ſick unto Death? When ſuch only are proper Objects of our Compaſſion, and ſuch only are invited to the great Supper. Why? They that are whole need not a Phyſician, but they that are ſick. *I came not*, ſays our Bleſſed Lord and Saviour, *to call the Righteous but Sinners to Repentance*: Therefore he adviſeth ſuch who are wretched, miſerable, poor, and blind, and naked; ſaying, *I counſel thee to buy of me Gold, tried in the Fire, that thou mayeſt be rich, and white Rayment, that thou mayeſt be cloathed, and that the Shame of thy Nakedneſs do not appear and anoint thy Eyes with Eye-ſalve, that thou mayeſt ſee.*

St. Luke 5. 31 32.

Rev. 3. 17, 18

Only theſe are unworthy to come to the Lords Table, who lead a Life directly contrary to the Light of their Conſcience, and the Laws of God, and are groſsly ignorant of theſe Myſteries (not diſcerning the Lords Body) and of all that Chriſt hath done and ſuffered for their Salvation; like the envious *Jews*, who, contradicting the Apoſtles preaching and blaſpheming the Goſpel, judged themſelves unworthy of everlaſting Life, being ſelf condemned by their own Conſciences, *Therefore*, ſays the Apoſtle, *We have an Altar*: And upon this Altar we have the Repreſentative of that Sacrifice upon the Croſs, whereof they have no Right to eat who ſerve the Tabernacle. And

Acts 13. 45, 46.

Heb. 13. 10.

again, *What Communion hath Light with Darkneſs,* and what Concord hath Chriſt with *Belial,* or a wicked man? Such an unworthy Gueſt was *Judas,* who in the Parable of the Marriage-Feaſt wanted the Wedding Garment of Righteouſneſs and ſincere Repentance; when our bleſsed Lord ſaid, *Behold the hand of him that betrayeth me is with me on the Table.* keep back thy ſervant O Lord, from preſumptuous Sins, and let no Iniquity have Dominion over me. 2 *Cor.* 6. 15. *St. Mat.* 22, 11.

Therefore let not the Remembrance of our Sins (howſoever numerous or heinous) make us deſpair, for the Blood of Jeſus Chriſt, the Son of God, cleanſeth us from all Sin. If we confeſs our Sins, he is faithfull to his Promiſes and juſt in his Performances, to forgive us our Sins. *Let Iſrael hope in the Lord, for with the Lord there is Mercy, and with him there is plenteous Redemption* This is a faithful Saying that Chriſt Jeſus came into the World to ſave Sinners, of whom I am chief. 1 *S. Jo.* 1. 7, 9. *Iſa.* 1, 18. *Ezek.* 18. 21.

For I have received of the Lord, &c. Here every Word in the Text, and every Circumſtance in this ſacred Action is edifying and comfortable. And firſt, if we obſerve the divine Authority of this holy Ordinance, which the Diſciples at firſt and afterwards St. *Paul* received, not from Man, but immediatly from Jeſus Chriſt himſelf, who is both the Feaſt and the Feaſt-maker, *the Author and Finiſher of our Faith*: We may learn not to add to theſe holy Myſteries, nor to diminiſh ought from them; *Gal.* 3. 15.

but to obſerve and to do all before the Lord our God, as he hath commanded us: For, as the Apoſtle ſays, ſpeaking after the Manner of Men, tho it be but a Mans Teſtament, yet if it be confirmed (as Chriſt's Teſtament is here with his own Blood) no Man diſſanulleth or addeth thereto. Here theſe ſacred Symbols are very plain, full and ſignificant, of what they repreſent, ſeal and exhibite; Bread and Wine, the one to ſtrengthen, and the other to comfort us, and both to ſhew his Paſſion; the breaking of the Bread, to ſhew his Body that was broken and bruiſed, with ſo many Wounds for our Iniquities; the Cup to ſhew his Blood, which he ſhed for our Sins: The eating of the one, and the drinking of the other, to unite us to Chriſt, and as it were to incorporate us together, like ſo many Grains into an whole Lump, and ſo many Grapes into one Veſſel. *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father, ſo he that eateth, even he ſhall live by me.* Next as this Inſtitution is of divine Authority, ſo the Celebration is to continue till Chriſt come again in Glory, and the Church militant become triumphant. This Command of our bleſſed Lord and Maſter, for the Paſtors to give, and the People to receive, and both to communicate together, is more firm than the Laws of the *Medes* and *Perſians*, which could not be altered: As when

St. Jo. 6. 56, 57.

God

God the Father ſaid to his Son Chriſt Jeſus, *Sit thou on my right Hand, untill I make thine Enemies thy Foot-ſtool.* Why? Our bleſſed Lord hath appointed theſe bleſſed Myſteries to be conſtant Means of his gracious Preſence, and Aſſiſtance, whereby we may reſiſt our ſpiritual Enemies, mortifie our Corruptions, and overcome all the Temptations of the World: Wherefore if we conſult our own Safety, to be in all theſe more than Conquerours, we muſt communicate often, ſo long as we are in the Body and in a State of Warfare. Saints ſhould communicate often, to confirm them in Grace; 'and Sinners ſhould communi-
' cate often to convert them from their fool-
' iſh Courſes and to comfort them in their
' penitential Sorrows.

Again this myſtical Bread is the ſpiritual Food of our Souls, and the *Manna* that ſhould ſuſtain us in the Wilderneſs of this World, until we come unto the heavenly Canaan.

This is the Bread of Life, that ſtrengthens Mans Heart, and the Wine of Conſolation, that makes him glad. The Body of Chriſt is Meat indeed; and his Blood is Drink indeed. Who then is that wiſe and faithful Steward, whom his Lord ſhall make Ruler over his Houſhold, to give them their Portion of Meat in due Seaſon? Bleſſed is that Servant whom his Lord ſhall find ſo doing.

In fine, this Goſpel Ordinance, to eat of thi Bread, in Remembrance of Chriſts bleſſed Bo-

dy that was broken with ſo many Wounds for our Sake; and to drink of this Cup of Bleſſing, in Remembrance of his precious Blood, that was ſhed to the laſt Drop, for our Sins: This ſolemn Memorial of that bloody Sacrifice on the Croſs; this Repreſentation of Chriſt crucified, ſo evidently ſet forth before our Eyes, is to continue till the End of the World, as a continual Interceſſion for us upon Earth, like as his perſonal Appearance for us in Heaven. Here every worthy Communicant is a Prieſt in ſome reſpect, and remembers before the Lord, that Sin offering upon the Croſs, when he eats of this Peace-offering; as it is written, *Ye are an holy Prieſthood, choſen to offer up ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt.* Therefore as we wiſh our bleſſed Saviour to remember us in Heaven, we ought, in Love and Obedience to his laſt Command, to do this in Remembrance of him upon Earth; and by this melting Remembrance, to move the Father of Mercies likewiſe to have Mercy upon us.

Gal. 3. 1.

1 S. *Pet.* 2. 9.

He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father: And I will love him, and manifeſt my ſelf to him. For ſince the Beginning of the World, Men have not heard, nor perceived by the Ear, neither hath the Eye ſeen, O God, beſide thee, what he hath prepared for him that waiteth for him. Thou meeteſt him

S. *Jo.* 14. 21.

Iſa. 64. 4.

that

that rejoiceth, and worketh Righteouſneſs, that remembreth thee in thy Wayes.

The ſame Night in which he was betrayed. Here the Apoſtle takes ſpecial Notice of the Time of the Inſtitution, that it was at Night (as the Evangeliſt obſerves, the Place, that it was a large upper-Room) to ſhew us, that any Time and Place is fit and ſeaſonable for the holy Communion in caſe of Neceſſity; as in Times of Sickneſs and Perſecution; as it is written, *Where two or three are gathered together in my Name, there am I in the Midſt of them.* S. Matt. 18. 20

Yea, and when we are not able to ſtand or kneel before the Lord, he will accept of a humble Mind, and come and communicate with us, in that large upper-Room of our Hearts, when we cannot go to the Sanctuary; as it is written, *A broken and a contrite Heart, O God, thou wilt not deſpiſe.* Pſ. 51. 17.

Again the Apoſtle mentions the Time of the Inſtitution, which was the ſame Night, in which Chriſt was betrayed, to mind us of the Greatneſs of his Love, notwithſtanding *Judas*'s Ingratitude, and the Malice of the *Jews* his cruel Enemies, he gives a Demonſtration of his ardent Love, that very Night in which he was betrayed; a ſad Night indeed to him: But having loved his own in the World, he loved them to the End, comforted them unto the End. S. Jo. 13. 1.

Thy Love, O ſweet Saviour, is ſtrong as Death, and the Coals thereof as the Coals of burning Fire, which hath a moſt violent Flame:

dy that was broken with so many Wounds for our Sake; and to drink of this Cup of Blessing, in Remembrance of his precious Blood, that was shed to the last Drop, for our Sins: This solemn Memorial of that bloody Sacrifice on the Cross; this Representation of Christ crucified, so evidently set forth before our
Gal. 3. 1. Eyes, is to continue till the End of the World, as a continual Intercession for us upon Earth, like as his personal Appearance for us in Heaven. Here every worthy Communicant is a Priest in some respect, and remembers before the Lord, that Sin offering upon the Cross,
1 S. *Pet.* 2. 9. when he eats of this Peace-offering; as it is written, *Ye are an holy Priesthood, chosen to offer up spiritual Sacrifices, acceptable to God by Jesus Christ.* Therefore as we wish our blessed Saviour to remember us in Heaven, we ought, in Love and Obedience to his last Command, to do this in Remembrance of him upon Earth; and by this melting Remembrance, to move the Father of Mercies likewise to have Mercy upon us.

He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall
S. *Jo.* 14. 21. *be loved of my Father: And I will love him, and manifest my self to him.* For since the Beginning of the World, Men have not heard, nor perceived by the Ear, neither hath the Eye seen,
Isa. 64. 45. O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him

that

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Thy Love, O ſweet Saviour, is ſtrong as Death, and the Coals thereof as the Coals of burning Fire, which hath a moſt violent Flame:

Flame: Many Waters of Affliction could not quench thy Love, neither could all the Floods of ungodly Men drown it! The Apoſtle remembers the Time when Chriſt inſtituted theſe holy Myſteries, to ſhow how excellent they are, and how highly we ſhould eſteem them, which our bleſſed Lord recommends in the laſt Place, that he might ſet them off with the greater Solemnity, imprint them the deeper in their Hearts, and comfort his little Flock, now in the Hour of Temptation, when they were ſtaggering in their Faith: When himſelf was in the Sight of Death, and all the Powers of Darkneſs let looſe both againſt himſelf and them; therefore ſaid he to his Diſciples; *With Deſire, have I deſired to eat this Paſſover with you.* What more comfortable in all our Solitudes and Sufferings, to ſtrengthen us in any Danger or Temptation, under the Fears of Death, or Terrors of a wounded Conſcience, than the holy Communion; which therefore, in the Primitive Church, was adminiſtred to the Martyrs before their Sufferings, and to dying Chriſtians as their laſt *Viaticum* and Proviſion; that in the Virtue, and Bleſſing of that Paſport, they might be more than Conquerours over the King of Terrors, and accompliſh their Journey with Joy to the Heavenly *Jeruſalem*. As the Prophet *Elijah* in the Strength of that little Cake and Cruiſe of Water, given him by the Angel, went forty

S. *Luke* 22. 15.

1 *Kings* 19. 8.

forty Days, and forty Nights, unto *Horeb*, the Mount of God.

As it is our Duty to communicate very early in our Youth, which was the Practice of the Primitive Christians, and the Command of our blessed Master, Saying, *Suffer little Children to come unto me, for of such is the Kingdom of Heaven*; so (as we said formerly) it will be our great Happiness to communicate as often as we have Occasion; to renew our Engagements; to call to Remembrance Christs Sufferings for our Sins, and to receive spiritual Strength and Consolation to our Souls: but especially in our last Minuts: O then may I have the Ministry of a Good-man, and the Administration of this spiritual Feast, and Food of Angels, to seal my Absolution; to strengthen my Faith, against the Powers of Darkness, and to waft my Soul over, to these Regions of Light and Immortality where I shall enjoy Christs blessed Presence and Conversation, Face to Face, for ever and for ever, without any Vail or Sacramental Covering; as the Disciples beheld him transfigured upon Mount *Tabor*, when his Face did shine as the Sun, and his Raiment was white as the Light. S. *Matt.* 17. 1. &c.

As for me, I will behold thy Face in Righteousness, I shall be satisfied, when I awake, with thy Likeness.

Moreover, the Apostle adds, when our blessed Saviour had supped; to instruct us, that this holy Feast was designed chiefly to be a spiritual

ſpiritual Feaſt, to feed our Souls unto eternal Life: And it was after the Paſchal Supper to ſhow us the Analogy and Correſpondence betwixt the legal and evangelical Paſſover, how fitly the one repreſents the other, and the Truth ſucceeds to the Type; as Face anſwereth Face in Water: As the *Iſraelites* celebrated their Paſſover, in Remembrance of their temporal Deliverance, from *Pharaoh* and *Egypt*; ſo we celebrate the Goſpel Paſſover, in Remembrance of our ſpiritual Deliverance from Satan and the Curſe of the Law. As there they feaſted upon the Paſchal Lamb, with unleaven'd Bread and bitter Herbs; ſo here we feaſt by Faith and penitential Sorrows, upon the ſpotleſs Lamb of God, which taketh away the Sins of the World, and delivereth us from the Wrath to come: Alluding to this, the Apoſtle ſays, *That Chriſt our Paſſover is ſacrificed for us; therefore let us keep the Feaſt, not with old Leaven, neither with the Leaven of Malice; but with the unleavened Bread of Sincerity and Truth.* As the *Jews* eat the Paſchal Lamb, with their Loins girded, their Shoes on their Feet, and their Staves in their Hands, in Haſte, ready to march into *Canaan*; ſo ought we to have the Loins of our Minds girt about with Truth, and our Feet ſhod with the Preparation of the Goſpel of Peace, as Strangers and Pilgrims on our Journey to Heaven.

Like-

Likewiſe in their Solemnity, the Maſter of the Feaſt bleſſed the Bread, and brake it into as many Parcels as there were Gueſts, giving to every one, and ſaying, This is the Bread of Affliction, which our Fathers ate in *Egypt*; and alſo they uſed the Cup of red Wine, in Remembrance of the Blood of theſe Infants, which *Pharaoh* ſhed.

Alluding to this (which was a Shadow of theſe good things to come) our bleſſed Saviour takes Bread, gives Thanks, breaks it and gives unto his Diſciples, ſaying, *This is my* &c. Hereby ſignifying unto them, that as the killing and eating of the Paſchal Lamb, was a Memorial of their Forefathers Deliverance from *Egypt*, and the deſtroying Angel; ſo the taking and eating of this Bread, which he had bleſſed and broken unto them, and likewiſe the drinking of this Cup, which he had bleſſed and given unto them, ſhould be a Memorial unto them of his Paſſion, of his Body, which was broken, and of his Blood that was ſhed for them. This was the Time of the Inſtitution, when our bleſſed Saviour took Bread, the Staff of our natural Life, and by his Bleſſing, made it the Stay and Staff of our ſpiritual Life.

This is that Bread that came down from Heaven, that a Man may eat thereof and not die. Bleſſed is he that ſhall eat Bread in the Kingdom of God; and Bleſſed is he that hath provided this Bread for us.

And when he had given Thanks O the Piety of our bleſſed Saviour! who not only in this myſtical Action, but likewiſe in all ordinary Repaſts, and Dyets, uſed to look up unto Heaven, and by Prayer and Thankſgiving to hallow both the Gueſts and the Entertainment.

It is by the Bleſſing of God, that our Bodies are nouriſhed, and receive Strength by common Bread, as it is written; *Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of God*; and by every Ordinance of his Appointment: And it is by the ſame divine Power and Bleſſing upon this hallowed Bread before us, that our Souls receive
Eph. 5. 20. Grace, and are nouriſhed unto eternal Life. *And when he had given Thanks.* Therefore is this Ordinance called the *Euchariſt* or Thankſgiving, by Way of Excellency: For if we ought to give Thanks for all things unto God, in the Name of our Lord Jeſus Chriſt, what Thanks ſufficient enough can we render unto God for this moſt excellent Bleſſing, whereby we enjoy all other Bleſſings? *He took Bread, and when he had given thanks and bleſſed it*, ſays St. *Matthew*, to ſhow us he did both; *when he took Bread*, the Remains upon the Table of the legal Paſſover, which he cancells by this new Ordinance, and converts into a more noble and excellent Inſtitution: He prayes over the Elements for a Bleſſing, acknowledging Gods Sovereignty over all the World, and

and giving him Thanks for all his Benefits to Mankind; eſpecially for providing this Sacrifice to ſatisfy divine Juſtice, and to be a Propitiation for the Sins of the whole World, beſeeching that this holy Ordinance might become for ever henceforth, by this powerful Word and Prayer, effectual to all Intents and Purpoſes, to which it was deſigned; that this Bread might convoy his bleſſed Body, and this Cup his precious Blood, to all worthy Communicants, *Saying*, &c. he ſpoke the Word and it was done, as when he turned the Water into Wine, and ſaid, *Let there be Light, and there was Light.*

Thy word O Lord is quick and powerful, *Speak the word only, and thy Servant ſhall be healed.* This is that which we call the Conſecration, when the Prieſt of the moſt high God, the Miniſter of Religion, comes with the holy Spirit in his Heart, and the Word of Chriſt Jeſus in his Mouth, when the Intention and the Action, like the *Cherubs* on the Mercy-ſeat, look both one way to Chriſtwards; when the Elements are ſet apart from common Uſe, and like the Wave-offerings, under the Law, preſented before God as Lord of the whole Creation, that the Bread and Wine are his Creatures made for the Comfort of his Servants, and now more eſpecially in this holy Ordinance, when the whole Action is ſanctified by the Word of God, and by Prayer, according to Chriſts Inſtitution; and ſo becomes the nobleſt part

of the Christian Worship; and that reasonable Service, which we offer to God in
Heb. 10. 14. Remembrance of that bloody Sacrifice upon the Cross, whereby our Sins are forgiven, our
Joh. 17. Persons justified, and we have Access unto the Throne of Grace; for by one Offering, and that most effectual Prayer before his Passion, he hath for ever perfected them that are sanctified and consecrated this Ordinance for the Comfort of his Church. *He brake it*; that all might be Partakers of the same, and all be one with him, and one with one another; for we being many are one mystical Bread, and one mystical Body, as one and the same Bread is made up of many Grains, and one and the same natural Body of many Members: So the Church of Christ is but one mystical Body, consisting of many Members and Believers, from the Beginning of the World to the End thereof, united one to another, under one head Christ Jesus, by Faith and Love; as it
Eph. 4. 4. is written, *There is one Body and one Spirit, even as ye are called in one hope of your calling.* The Apostle speaks of the Unity of the faithful, in Profession, as of a Man, consisting of Body and Spirit; as it is said of the primitive Christians, that the Multitude of Believers
Acts 4. 32. were of one Heart, and one Soul: So we being many, are one mystical Body in Christ,
1 *Cor.* 6. 17. and every one in that respect, Members one of another, *But he that is joined to the Lord is one Spirit.* O sacred Mystery! the Symbol

of

of Charity, the Bond of Unity, and the Seal of everlasting Communion and Fellowship with our dearest Lord and one another. Besides, our blessed Lord took Bread, and when he had given Thanks, brake it, that we might remember with broken Hearts, upon his blessed Body, which was wounded for our Transgressions, and bruised for our Iniquities. *To these, saith the Lord, even to these Men will I look, that are poor and of a contrite Spirit, and tremble at my word.* *Isa.* 66. 2.

Take, eat : Be of good chear, O my Soul; see how thy Saviour invites thee, and bids the welcome. *Eat, O Friends, drink, yea drink abundantly, O Beloved. Take, eat.* This is the Command, not to look on and gaze upon these venerable Mysteries, as the Men of *Bethshemesh* did, irreverently into the Ark of God, but come, and taste, and see that the Lord is good. *Cant.* 5. 2.

Ho, every one that thirsteth, come to the waters of life; he that hath no Money, nor Merit, *come buy and eat, yea come, buy Wine and Milk, without Money and without Price,* on our part. O so comfortable as this Invitation is! so easie and obliging, a Command of the greatest Friendship and Endearment. If our blessed Lord and Master had commanded us to do some great Thing for Him, would we not have done it? how much more, when he says, to testify his great Love to us, and to try our sincere Obedience, *Take, eat, do this in Remembrance of me*; *Isa.* 55. 1.

Shall

Shall we think this ſolemn Ordinance now under the Goſpel leſs uſeful? Or that Command more diſpenſible than that of the Paſs-
Heb. 10. 1. over under the Law, which was but a Shadow of theſe good Things here delivered to us?
Numb. 9. 13. nevertheleſs, the Soul that neglected to eat thereof was to be cut off from Gods People: So careful hath the divine Wiſdom been in all Ages, to perpetuate the Memory of this great Mercy of our Redemption, by Types and Memorials of this kind, appointing feſtival Times and Oratories, Sacrifices and Sacraments, that the wonderful Works of the Lord might be had in everlaſting Remembrance; therefore, ſays our bleſſed Lord, *Verily, verily, I ſay unto you, except you eat of the fleſh of the*
Joh. 6. 53. *Son of Man, and drink his Blood, ye have no life in you.*

If ſome great Perſonage, or our Benefactor, ſhould often and ſolemnly invite us to eat and drink at his Table, and to rejoice with him in the mutual Careſſes of Love and Friendſhip, we could not but think our ſelves obliged to wait on him. And now when our deareſt Friend, and greateſt Lover of Souls that ever was, Jeſus Chriſt (who is *King of Kings, and Lord of Lords*) calls for our Company, ſo often,
Prov. 9. 5. ſo earneſtly, and ſo affectionately; *Come, eat of my Bread, and drink of my Wine which I have mingled*: Who, but a Stranger to Love and good Nature, will put off his Lord with Excuſes, and reject theſe Tenders of Kindneſs,

like

like these in the Parable of the Marriage-Supper, who because they made light of the Invitation were unworthy of it, and so exposed themselves to great Wrath and Judgment. *Matt.* 22.

Likeas we have observed in our own Experience, how the Neglect of this holy Ordinance (when People had Opportunity) has brought upon them many Dangers and Troubles, Poverty and Disgrace, sad Accidents, and ill Success in their Affairs.

Therefore if any abstain, and pretend frivolous Excuses and Diversions, it is not, because they cannot, but because they will not prepare, and be at Pains to mortifie their Lusts as the Lord complains of his ancient People the *Jews*. *O that my People had hearkened unto me, and Israel had walked in my wayes: I should soon have subdued their enemies, and turned my hand against their adversaries*, The Haters of the Lord, should have submitted themselves to him; but their Time should have endured for ever. *He should have fed them also with the finest of Wheat, and with Honey out of the Rock should I have satisfied thee; for from the rising of the Sun, unto the going down of the same my Name shall be great among the Gentiles; and in every place, Incense shall be offered unto my Name and a pure Offering: For my Name shall be great among the Heathen, saith The Lord of hosts; but ye have profaned it, in that ye say the table of the Lord is polluted; and the Fruit thereof, even his Meat is contemptible. Ye* *Ps.* 81. *Mal.* 1. 12.

said

ſaid alſo, behold, what a wearineſs is it, and ye have ſnuffed at it, ſaith the Lord of Hoſts.

Were theſe ſacred Myſteries celebrated no where throughout all the World; but in one Place: And no more but one Prieſt or Miniſter of Religion, to conſecrate and give the ſame; how impatiently would we cry out, ſaying, who will give us to eat of that Bread of Life, and to drink of theſe Waters of Life? Our Soul thirſteth for the Longing it hath to Gods Ordinances at all times. *Take, eat,* this is the Invitation to eat and to drink: But what? The bread of Affliction, or the Wine of Aſtoniſhment? No here is neither the bread of Adverſity, nor the Cup of trembling, but the Bread of Life and the Cup of Conſolation.

This is not an empty Shadow, or a Figure only, but a real Participation of Chriſt, and all the Benefits of his Paſſion, whereby he dwelleth in us and we in him. *MY BODY*; O bleſſed body! the Tabernacle of the Deitie, the Perfection of Beauty, and the Glory of the whole Creation. O! what Tranſports of Joy and Love, and Admiration fill my Heart! when I feed by Faith on thy bleſſed Body, and feel thy real Preſence in my Soul, which can no more live without thee, then my Body can live without Meat and Drink, which are incorporated into my very Subſtance; as here, O ſweet Saviour, I am made Partaker of thy Nature and thou of mine.

I am my beloved's, and my beloved is mine.

Thou art the Vine and we are the Branches, he that abideth in thee and thou in him, the ſame bringeth forth much Fruit, for without thee we are nothing, and can do nothing.

This is that Bread of God, which giveth Life unto the World, that Balm of *Gilead* which cures all Sores, and that Food of Angels, which ſatisfieth all that hunger and thirſt after Righteouſneſs, as it is written, *For in this Mountain* (that is in the Church under the Goſpel) *The Lord of Hoſts will make unto all People, a Feaſt of fat things, a Feaſt of Wines on the Lees; of fat things full of Marrow, of Wines on the Lees, well refined. My Beloved brought me into the banquetting Houſe, and his Banner over me was Love. Stay me with Flaggons, comfort me with Apples; for I am ſick of Love. This do in Remembrance of me.* And can I remember my ſelf, and forget him, who remembered upon me in my low Condition. Come, all ye that fear God, I will declare unto you what Chriſt hath done for my Soul. *Iſa.* 25. 6. *Cant.* 4. 5.

In his Love and in his Pity, he redeemed me, and gave himſelf for me, an Offering and a Sacrifice of a ſweet-ſmelling Savour unto God.

All that I am, and all that I have, and all that I hope for, is from him. What Mean or Memorial ſo effectual, to inflame our Devotions, and melt our Hearts into penitential Sorrows, as ſerious Thoughts of Chriſts Sufferings, when this Remembrance flows from a

lively Faith, and feeling of Christs powerful Presence upon our Souls, quickening, comforting and uniting us unto himself; as when *Elisha* was to restore the *Shunamite*'s Son to Life, he stretched himself upon the dead Child, put his Mouth upon his Mouth, his Eyes upon his Eyes, and his Hands upon his Hands, until the Flesh of the Child waxed warm, and revived again: So in this Sacrifice, Christ applyes his living Body, to quicken our Bodies that are dead in Sin; he puts his Mouth, which was full of Blessing, upon our Mouths, that have been full of Bitterness and Cursing; his Eyes of Holiness upon our Eyes of Vanity, and his Hands that were always stretched out to do good, upon our Hands, that have been stretched out to do Violence, and to Bribery; curing our Pride by his Humility; our Avarice by his Poverty; our Peevishness by his Meekness and Patience; our Envy and Malice by his Charity: And, in fine, mortifying all our carnal Pleasures, by his bitter Passion, until we feel the Power of his Death, killing Sin in our mortal Bodies, and raising up our Souls unto Newness of Life. *My little Children*, sayes the Apostle, *of whom I travel in birth again, until Christ be formed in you.*

2 *Kings* 4. 34.

Gal. 4. 19.

When the Remembrance of his bloody Sacrifice affects us with the like Passions, as it did these holy Men of old, who spake of Christ's Sufferings as feelingly, as if they had been

transf-

tranſacted in their own Perſons, or ſeen him with their bodily Eyes upon the Croſs.

But as if the giving of the bleſſed Bread had not been enough, and a ſufficient Memorial to ſtir up our Minds, by way of pure Remembrance and Thankſgiving, for ſo great a Mercy; ſee how our bleſſed Lord gives all his Body for our Bodies, and his Blood a Ranſom for our Souls.

After the ſame manner he took the Cup, when he had ſupped; Saying, This Cup is the New Teſtament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me and my ſufferings; for as oft as ye eat this Bread, and drink this Cup, ye do ſhew forth the Lord's Death till he come.

O the tranſcendent Goodneſs of our gracious Redeemer! who gives not his Bleſſings by Halves, but crowns his Work, as if the Solemnity without this were lame and inſignificant. 'Tis not the Blood of our bleſſed Lord running in his Veins, but ſhed on the Croſs, ſealed here in this Cup of Bleſſing, and ſprinkled on our Hearts by Faith, that will ſave us; for it is the Blood that maketh an Atonement for the Soul, and without ſhedding of Blood, there is no Remiſſion. What therefore God hath joined together, let no Man put aſunder, *For this is my Blood of the new Teſtament, which is ſhed for many, for the Remiſſion of Sins.* This Cup was a Cup of trembling to our bleſſed Saviour, when he trode the Wine-Preſs of the Fierceneſs and Wrath of Almighty God, for our Sins; *Heb.* 9. 22.

but to us it is a Cup of Bleſſing, which he drew out of his own Heart for our Sakes, and therefore he prayed ſo earneſtly in the Garden, *Father, let this Cup paſs from me*; that is, Let the Fruit of my Paſſion paſs from me to mine, from the Head to the Members; as when one drinketh a bitter Potion for the Health of his Body: Therefore our bleſſed Lord gave this bleſſed Cup to all that were preſent; and none ſhould be preſent, but Partakers of theſe holy Myſteries. This Cup our bleſſed Lord calls the new Teſtament, or new Covenant; becauſe it contains his Blood, whereby our Redemption is ſealed, and the new Covenant (whereof he is Mediator) betwixt God and us, confirmed, as it is written, as for theſe alſo by the Blood of thy Covenant, I have ſent forth thy Priſoners out of the Pit, wherein is no Water.

Zech. 9. 11.

However, all the Promiſes of God are, *Yea*, and *Amen* in Chriſt Jeſus, certain enough in themſelves; yet now, for our more comfortable Aſſurance (to ſpeak after the Manner of Men) he puts to his Seal, and makes Teſtament upon them, which before were but like a bare Writing, without a Signet or Subſcription; For this Cauſe, ſays the Apoſtle, he is the Mediator of the New Teſtament, that by Means of Death, for the Redemption of the Tranſgreſſions, that were under the firſt Teſtament, they which are called, might receive the Promiſe of eternal Inheritance. For where a

Heb. 9. 15. 16.

Teſta-

Teſtament is, there muſt alſo of Neceſſity be the Death of the Teſtator.

Mens Teſtaments or Conveyances of any Gift or earthly Inheritance, are oftimes clogged with Incumbrances and Law-ſuits; but here a Treaſure of ineſtimable Value, and of more Worth than all the Gold of *Ophir*, and an Earneſt in hand of the Inheritance of the Saints in Light, left us on eaſie Conditions, and plain Terms, which he that runs may read; *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid.* *John* 14. 24. *Therefore whoſoever will, let him take the Water of Life freely.* *Rev.* 22. 17. *The new Teſtament*: Here all things are new; a new Legacy, and a new Prieſthood, and a new Sacrifice, and a new Covenant, even an everlaſting Covenant of Grace and Favour, which Chriſt Jeſus the Mediator thereof, hath ordered in all things and made ſure, not by the Blood of Goats and Calves (like the old Covenant with the *Jews*, when *Moſes* took the Blood of the Beaſts, and ſprinkled it on the People, ſaying, Behold the Blood of the Covenant the Lord hath made with you, which was a Figure for the Time then preſent, until the time of Reformation) but by his own precious Blood, hath he obtained our eternal Redemption, and eſtabliſhed this new Covenant with us upon our Faith and Repentance; that God will be our God, and we his People for ever, as it is written, *Behold,* *Heb.* 9. *Mark* 1. 15. *Acts* 20. 21.

Rom. 9. *hold, the Dayes come, ſaith the Lord, when I will make a new Covenant with the Houſe of Iſrael, and with the Houſe of Judah, not according to the covenant that I made with their Fathers, in the day when I took them by the Hand, to lead them out of the land*
Heb. 8. *of Egypt becauſe they continued not in my Covenant,*
8, 9, 10. *and I regarded them not, ſaith the Lord: I will put my laws in there minds, and write them in their hearts, and I will be to them a God, and they ſhall be to me a People, and they ſhall not teach every man his Brother, and every man his Neighbour, ſaying know the Lord; for all ſhall know me, from the leaſt to the greateſt: for I will be merciful to their unrighteousneſs, and their ſins and Iniquities will I remember no more.*

Ez. 11. And again, *I will give them one Heart,* ſaith
19, 20. the Lord, *and I will put a new Spirit within you, and I will take the ſtonny heart out of their fleſh, and I will give them an heart of fleſh; that they may walk in my ſtatutes, and keep mine Ordinances; and do them; and they ſhall be my People, and I will be their God.*

Therefore if any Man be in Chriſt Jeſus, he is a new Creature, old things are paſt away, behold all things are become new, *Come then let us join our ſelves to the Lord, in a perpetual Covenant that ſhall not be forgotten.* Let us put off con-
Eph. 4. cerning the former Converſation, the old Man
22, 23, which is corrupt, according to the deceitfull
24. Luſts of the Fleſh. let us be renewed in the Spirit of our Mind, let us put on the new Man, which after God, is created in Righteousneſs and true

Holi-

Holineſs; *Create in me a clean heart, O God, and renew a right Spirit within me.* Wherefore if any enquire what You mean by this Service you ſhall anſwer, as the *Jews* were commanded to anſwer concerning their legal Ordinance, ſaying this is the Sacrifice of the Lords Paſsover, and the Lamb of God which taketh away the Sins of the World: *For even Chriſt our Paſsover is ſacrificed for us, as ye have heard already, therefore let us keep the Feaſt, not with Old Leaven, neither with the Leaven of Malice, and Wickedneſs, but with the unleavened Bread of Sincerity and Truth.* *Exod.* 12. 16, 17. 1 *Cor.* 7, 8.

Here we preſent and commemorate before the Lord, with Praiſe and Thankſgiving, that bloody Sacrifice of the Croſs, as a Propitiation for our Sins, and not for ours only; but alſo for the Sins of the whole World.

However there is but one propitiatory Sacrifice for the living and the dead, even that bloody Sacrifice, that was offered upon the Croſs for the Sins of the World; yet this Ordinance, wherein Chriſt crucified is evidently ſet forth before our Eyes, like other Acts of Worſhip and means of Grace, as Prayer, Alms-Deeds and Faſting, moves God to be propitious to us, and to accept of us in his Well-beloved Son, in whom he is only well pleaſed. *Heb.* 9. 28. 1 *Pet.* 3. 18.

This Service is a Communication of Chriſt's Body and Blood; *The Cup of Bleſſing, which we bleſs, is it not the Communication of the Blood of Chriſt? The Bread which we break, is it not the Communication of the Body of Chriſt.* 1 *Cor.* 10. 16.

Again

Again this Service is a Seal to all penitent Sinners, of their Abſolution; for this is Chriſt's Blood of the New Teſtament, which is ſhed for many, for the Remiſſion of Sins. Here our bleſſed Saviour ſpeaks to every penitent Sinner, as he did to the Sick of the Palſy; *Son be of good chear, thy Sins are forgiven thee.* This is a great Bleſſing indeed; as it is written, *Bleſſed is he, whoſe Tranſgreſſion is forgiven; whoſe Sin is covered. Bleſſed is the Man, unto whom the Lord imputeth not Iniquity, and in whoſe Spirit there is no Guile.*

Matt. 26. 28.

Matt. 9. 2.

In fine, this Service is the greateſt Solemnity in all the Chriſtian Worſhip; when we proſtrate our ſelves, in the humbleſt Manner, before the divine Majeſty, and our Lord Jeſus Chriſt, when in a deep Senſe of the glorious Perfections of God, and our Dependance upon him, we expreſs the Sentiments of our Minds, by the outward Geſtures of our Bodies.

What guilty Perſon, under Sentence of a cruel and ſhameful Death, would not proſtrate himſelf, with the greateſt Humility, Reverence and Gratitude before his Sovereign or his Ambaſſadour, and accept of a Pardon on his Knees? And ſhall not we ſinful Duſt and Aſhes, unworthy of the Crumbs that fall from his Table, humble our ſelves in his holy Preſence, who commands all the Powers of Light and Darkneſs; as it is written, *Come let us worſhip and bow down, let us kneel before the Lord our Maker.* And again, *Exalt ye the Lord our God*

Pſ. 95. 6.

God and worſhip at his Footſtool, for it is holy: The Table of the Lord is holy, and all his Ordinances are holy. *Pſ.* 99 2.

After this Manner great Kings and Prophets, the Servants of God, and the Son of God, humbled themſelves, when they made their ſpecial Approaches unto the divine Majeſty. 2 *Chron.* 20. 18 *Rom.* 14 11.

This indeed is our reaſonable Service, when we preſent our ſelves, wholly Soul and Body, a living Sacrifice, holy and acceptable to God, in and through Chriſt's Offering and Interceſſion: So that the whole Solemnity is but one continued Act, as it were, of Worſhip and Reſignation, or an Extaſie rather. O what *Hoſannas* and *Hallelujahs*! What Alienations of Mind! What Tranſports and Gayeties of Spirit! How the devout Communicant diſſolves in penitential Sorrows, burns in divine Love, and lives not any longer in himſelf, but languiſhes and pants impatiently to be with Chriſt! *I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me: and the Life that I now live in the Fleſh, I live by the Faith of the Son of God, who loved me and gave himſelf for me.* 1 *Cor.* 14 25. *Eph.* 3. 14. *Phil.* 2. 20. *Gal.* 2 20.

What more ſhall we ſay of the Nature and bleſſed Effects of this holy Ordinance, which ſeals and conveys temporal Bleſſings to our Bodies, ſpiritual Bleſſings to our Souls, and eternal Bleſſings to both: *Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life, and I*

Jo. 6. *will raiſe him up at the laſt Day,* ſays Chriſt.
54. This in Effect, is the Shew-Bread, that was always before the Lord: The *Manna* that deſcended from Heaven, and, as we ſaid, the Balm of *Gilead* that heals our Wounds, and all our Maladies. If the Blood of the Paſchal Lamb, ſprinkled on the Side-Poſts of the Doors preſerved the *Iſraelites*, when the Lord paſſed over their Houſes, to deſtroy all the firſt-born of *Egypt*, much more ſhall this Blood of ſprinkling upon our Hearts by Faith protect us from all Evil.

If but the Touch of Chriſt's Garment healed the diſeaſed, that ſought unto him by Faith, what Bleſſings will the Participation of his whole Body and Blood bring? What worthy Communicant cannot witneſs from his own Experience, ſooner or later, how wonderfully by Means of this bleſſed and powerfull Ordinance, he hath been preſerved or reſtored to Health, comforted in Afflictions, ſtrengthened againſt Temptations, delivered from Accidents and evil Spirits, made proſperous in his ſecular Affairs, and happy in every Condition of Life.

How excellent is thy loving Kindneſs O God! therefore the Children of Men put their Truſt under the Shadow of thy Wings. They ſhall be abundantly ſatisfied with the Fatneſs of thy Houſe, and thou ſhalt make them drink of the River of thy Pleaſures. For with thee is the Fountain of Life; in thy Light ſhall we ſee Light. O ſend forth thy Light and thy Tru

Truth, let them lead me, let them bring me to thy holy Hill, and to thy holy Table: Then will I go to the Altar of God, unto God my exceeding Joy. I will remember thy Love more than Wine, O my Lord, and my God. Now what remains, but to fall from Contemplation to Action, and to obey the Apoſtle's Exhortation, here in the Text; firſt to examine our ſelves, and then to eat of this Bread, and drink of this Cup. If our bleſſed Lord would have his dead Body wrapt in clean Linnen, embalmed with Spiceries, and laid in a new Sepulchre, wherein was never Man yet laid How careful ſhould we be to lay his living Body in holy Hearts; as it is written, *Holineſs becometh thine Houſe, O Lord, for ever*, and again, *Sanctifie yourſelves therefore, and be ye holy, for I am the Lord your God.*

Joh. 19. 40.

Pſ. 93.

But let a man examine himſelf, &c. Obſerve, what ſolemn and exemplary Preparation, our bleſſed Lord made in Behalf of his Diſciples, when they were to communicate: He riſes from Supper, (before the Inſtitution and eating of theſe ſacred Myſteries) lays aſide his upper Garment, takes a Towel, and girds himſelf; after that, he poureth Water into a Baſon, waſheth his Diſciples Feet, and wipes them with the Towel wherewith he was girded: This was a rare Inſtance of Love and Humility for our bleſſed Lord and Maſter to waſh his Servants Feet, teaching us by this Example

ample, to do the like good Offices to one another, when we have Occaſion; and likewiſe to ſhew us the Neceſſity of our ſpiritual Waſhing and making clean, before we eat or drink of theſe holy Myſteries. *Learn of me for I am meek and lowly in Heart. Verily, verily, I ſay unto you, the Servant is not greater than his Lord; neither is he that is ſent, greater than he that ſent him. If ye know theſe things, happy are ye if ye do them.*

Prov. 23. 1. *But let a Man examine himſelf.* Were we to eat with ſome great Perſon, Diſcretion and good Manners would oblige us to mind diligently, what is before us, and to be very obſervant of all our Expreſſions, and Deportment; much more ſhould Conſcience and Religion teach us firſt to waſh our Hands in Innocency, and then to approach unto Gods Altar. Therefore, *Keep thy Feet*, that is, keep thy Heart and thy Affections, with all thy keeping, with great Preſence, and Application of Mind, when thou goeſt into the Houſe of God, and *Amos.* 4. 12. behold theſe tremenduous Myſteries, *Prepare to meet thy God, O Iſrael.*

Let us make the ſame Preparation to meet Chriſt in theſe holy Myſteries, which his People were commanded to make, for his bodily Reception on Earth; as it is written, *Luke.* 3. 4. 5, 6. *Prepare ye the Way of the Lord, make his Paths ſtraight; every Valley ſhall be filled, and every Mountain and Hill ſhall be brought low, and*

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the crooked ſhall be made ſtreight, and the rough Wayes ſhall be made ſmooth, and all Fleſh ſhall ſee the Salvation of God.

Bleſſed are the pure in Heart for they ſhall ſee God. *But let a man examine himſelf.* We muſt not Judge one another, which is the Way of the World, as theſe *Corinthians* were buſie enough to examine the Apoſtle, ſeeking a Proof of his Miniſtry, and of Chriſt ſpeaking in him: *But* ſays he, *Examine your ſelves, whether ye be in the faith; prove your own ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates.* And here again, *Let a man examine himſelf*; Why? Every man knows beſt his own Sin, and the Plague of his own Heart, for if we would judge our ſelves, we ſhould not be Judged. 2. *Cor.* 13. 35

Surely it is meet to be ſaid unto God, I have born Chaſtiſement, I will not offend any more, that which I ſee not, teach thou me; if I have done Iniquitie I will do no more. *Job.* 34. 31. 32,

Let us ſearch and try our Wayes, and turn again unto the Lord; let us lift up our Hearts with our Hands unto God in the Heavens. I thought on my Wayes, and turned my Feet unto thy Teſtimonies. I made Haſte and delayed not to keep thy Commandments. *Lam.* 3. 40, 41. *Pſ.* 119 59.

Let a man examine himſelf, every man apart as it is written: *In that Day there ſhall be great Mourning in Jeruſalem, every Family apart, the Family of the Houſe of David, apart, and their Wives apart*, confeſſing their ſecret Sins in private before the Lord. Enter into thy Cloſet, *Zech.* 12 11 12.

O Communicant, and into the ſecret Retirements of thy Heart; call to Remembrance all thy Sins, Sins of Ommiſſion and Sins of Commiſſion; ſet them in Order before the Lord; mourn deeply for them; bind thy Soul with ſolemn and ſpecial Vows, by the Body and Blood of Chriſt, never to commit the like Sins again, but to mortifie ſuch predominant Paſſions, and ſuch particular Vices by Name; to make all the Satisfaction thou canſt, for all the Wrongs thou haſt done, and for ever to ſerve God in Holineſs and Righteouſneſs all the Days of thy Life.

'However a good Life be a continual Preparation, and he that mourns every Day for his Sins, may comfort himſelf every Day, with the Bread of God; yet now eſpecially in the Communion of Saints, when the Gueſts are invited, when all things are ready, when the *Spirit ſays, Come, and the Bride* (the Church) *ſays, come to the Marriage*, we ſhould *Mat.* 22. put on our wedding Garment, and light our Lamps, and go forth with rejoiceing to meet the Bridegroom of our Souls, now in the Day of his Eſpouſals, and in the Day of the Gladneſs of his Heart, that we may rejoice together; as it is written, *Hallelujah, for the Lord God omnipotent reigneth: Let us be glad and rejoice and give Honour unto him, for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready. And to her was granted, that ſhe ſhould be arrayed in fine Linnen clean and white, which is* *Rev.* 6. 7. 8. 9.

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the Righteousness of the Saints. Blessed are all they which are called unto the Marriage-Supper of the Lamb. Rev. 3. 20.

Now unto him that is able to do exceeding abundantly, above all we ask or think, according to the Power that worketh in us; Unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without End. *Amen.*

Publick Prayer

After Sermon, before the Celebration.

O Most holy and glorious Lord, who art glorious in Holiness, fearful in Praises, and does Wonders, great and unsearchable. Thou art greatly to be feared in the Assembly of thy Saints; and to be had in Reverence of all that are about thee. Heaven is thy Throne, and the Earth is thy Foot-stool: Honour and Majesty are before thee; Strength and Beauty are in thy Sanctuary. All Nations whom thou hast made shall come and worship before thee, and shall glorify thy Name.

When we consider the Purity of thy Nature, and the Severity of thy Justice, we cannot but

but ſadly reflect on our ſelves, and confeſs that we are unworthy to take thy holy and reverend, thy great and glorious Name within our polluted Lips; or that we ſhould lift up our Eyes to Heaven. For, alas! we have often ſinn'd highly and preſumptuouſly againſt Heaven and before thy Majeſty, who art a conſuming Fire to all the Workers of Iniquity.

It would become us to humble our ſelves in Duſt and Aſhes; to cry with the Leper under the Law, Unclean, unclean; and with the Publican in the Goſpel, to ſtand afar off and to cry, every one of us, God be merciful to me a Sinner, rather than that we ſhould preſume to come ſo unpreparedly into thy ſacred Courts and Preſence; for thou art not a God that hath Pleaſure in Wickedneſs, neither ſhall Evil dwell with thee; the fooliſh ſhall not ſtand in thy Sight; thou hateſt all the Workers of Iniquity.

Thou created us happy in the Beginning after thine own Image, in Righteouſneſs and Holineſs; but, alas! we have ſought out many Inventions to deſtroy our ſelves: And after thou waſt pleaſed of thy infinite Goodneſs and Mercy to Mankind in Chriſt Jeſus, to enter into a new Covenant of Grace, and to accept us again into Favour and Reconciliation, upon our Repentance and new Obedience through Faith in his Name: How often have we broken our Vows, and ſlighted theſe

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ſo eaſie Conditions of Peace and Reconciliation, that we can pretend no Excuſe for our Offences, but with confeſſion of Mouth and Sorrow of Heart, deprecate thy fierce Wrath, and yet once more ſupplicate at the Throne of Grace, for thy beloved Sons ſake, in whom thou art only well pleaſed.

Have Mercy upon us, O Lord, have Mercy upon us, and deliver us from the Guilt and Puniſhment of our Sins. Create in us clean Hearts, and renew right Spirits within us. Caſt us not away from thy Preſence, and take not thy holy Spirit from us. Reſtore unto us the Joy of thy Salvation, and uphold us with thy free ſpirit. And now, becauſe we have nothing of our ſelves to offer up to thy Majeſty, either in Recompenſe for all the good that thou haſt given us, or to make Amends for all the Evils which we have committed againſt thee: Therefore we offer up unto thee this moſt perfect Oblation of thy dear Son, both in Gratitude for all thy Benefits, and in Satisfaction for all our Sins.

We offer unto thy Majeſty, his immaculate Birth, his holy Life, and bloody Paſſion.

We offer unto thy Majeſty his Baptiſm, his Temptations, his Tears, and all theſe Contradictions and deſpiteful Reproaches, which he ſuffered of wicked Sinners; we offer his Death and Reſurrection, his Aſcenſion into Heaven, and Exaltation at thy right Hand. We preſent unto thy Majeſty his profound

Humility, his perfect Obedience and invincible Patience, his Meekneſs, his immenſe Charity, and all theſe heavenly Graces which ſhined in his Soul, like the Stars in the Firmament. In fine, we offer this reaſonable Service, with our Prayers, Supplications and Thankſgivings for our ſelves, and for all others we are bound to remember, to thy Mercy; for thy holy Catholick Church, for Kings, and all that are in Authority above us, for all that are under any Croſs or Calamity, for all that are near or dear unto us in the Body or in the Spirit.

Wherefore, O moſt merciful God, we humbly beſeech thy Majeſty to accept of this ſolemn Memorial and Sacrifice of Praiſe and Thankſgiving, which we are to celebrate in thy holy Preſence, and before thy holy Angels, and prepare thy People with the Preparation of thy Sabbath, and of thy Sanctuary. Let no Indecency or Diſorder be in thy holy Worſhip; make theſe ſacred Myſteries ſalutary for all thy People, for thy dear Son Chriſt's Sake. *Our Father*, &c. *Amen.*

THE

THE OFFICE OF THE Holy Communion.

Part Second.

Prepare to meet thy God, O Iſrael, Amos 4. 12.
Wherewith ſhall I come before the Lord, and bow my ſelf before the high God?
He hath ſhewed thee, O Man, what is good, and what doth the Lord require of thee; but to do juſtly, to love Mercy, and to walk humbly with thy God, Mic. 6. 8.
Enter into thy Cloſet, Matt. 6. 6.

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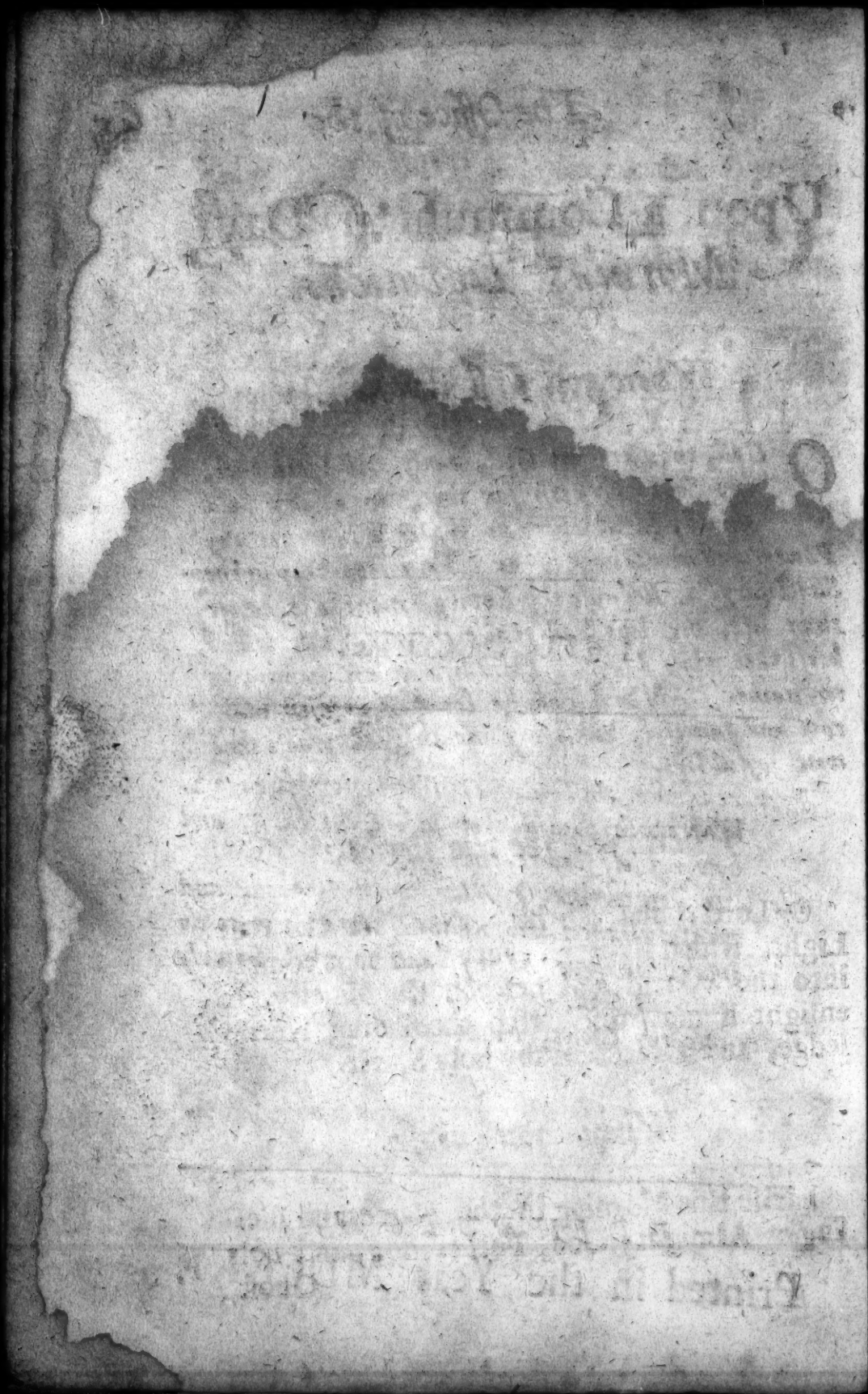

Upon a Communion Day, *Morning Devotions.*

When you firſt awake.

O God, thou art my God, early will I ſeek thee, my Soul thirſteth for thee, in a dry and thirſty Land where no Water is: to ſee thy Power and thy Glory, ſo as I have ſeen thee in the Sanctuary. Becauſe thy Loving-kindneſs is better than life, my lips ſhall praiſe thee. Thus will I bleſs thee while I live: I will lift up my hands in thy name. My Soul ſhall be ſatisfied as with marrow and fatneſs; and my mouth ſhall praiſe thee with joyful lips.

When you ſee the Light.

O Lord Jeſus Chriſt, thou art the true Light, which lighteth every Man that cometh into the World: I beſeech thy Majeſty, to enlighten my Mind with the ſaving Knowledge, and Graces of thy holy Spirit.

When you ariſe.

I ariſe this Morning in the Name and Bleſſing of Almighty God, Father, Son, and holy Ghoſt;

Ghoſt: Bleſſed for ever be the holy and glorious Trinity, *Amen.*

When you Apparel your ſelf.

O Lord Jeſus cloath my Soul with that white Raiment of thy Righteouſneſs, that my Sin and the Shame of my Nakedneſs may not appear.

When you Waſh.

O Lord, waſh my polluted Soul in that Fountain that was opened unto the Houſe of *David* for Sin and for Uncleanneſs.

When you enter into your Cloſet.

O Eternal God, and moſt glorious Majeſty, who art glorious in Holineſs, and of purer Eyes than to look upon Sin and Folly; I am unworthy to take thy holy Name into my polluted Lips, and much more unworthy am I to take the holy Body and Blood of thy dear Son Jeſus Chriſt into my polluted Heart, which ſo often hath been a Dwelling for Satan and ſinful Luſts. I have broken my Promiſes of better Obedience, and griev'd thy holy Spirit, times without Number. What Member of my Body, or Power of my Soul, have I not yielded as Inſtruments to Uncleanneſs? What Place or Company hath not been Witneſs to my ſecret

ſecret Sins, or publick Follies? Alas! for the Sins of my Youth, and Sins of my riper Age. Alas! for ſo often offending God and injuring my Neighbour. *Lord have Mercy upon me, Chriſt have mercy upon me*; for I am aſhamed for all my ſinful Courſes, and ſo heartily ſorry for them, that were I again in the ſame Circumſtances, and had ſuch fair Opportunities of ſhunning Evil, and doing good; thou knoweſt, O Lord, who knoweſt all things, and my Conſcience bears Witneſs, that I would not live ſuch a Life as I have lived, a Life of Sin and Vanity, for ten thouſand Worlds: For beſides, that the Wages of Sin is Death, and, which is worſe, thy heavy Diſpleaſure, I am now, to my woful Experience, ſadly convinced of the Folly and Turpitude, and Wickedneſs that is in Sin, which makes me to hate, even the Garment ſpotted with the Fleſh, and to abhore the very Appearance of Evil. O Lord accept of a broken Heart and a contrite Spirit; accept of Chriſts Sacrifice upon the Croſs; and for his Sake and Sufferings, accept of a penitent Sinner, who now firmly reſolves with thy Grace, to cleave to thee, with all his Soul henceforth, and to keep all thy holy Commandments.

I will never hereafter indulge my ſelf in any known Sin, or ommit any known Duty, either of Piety towards thy Majeſty, or of Juſtice and Charity towards my Neighbour, or of Sobriety in Reſpect of my ſelf. *Create a clean*

Heart

Heart within me, and renew a right Spirit in me! Sanctify me with thy holy Spirit, and prepare me, O Lord Jesus, to be a worthy Guest at thy holy Table, that I may receive thy precious Body and Blood, with Faith and Love, with Reverence and Humility, with Joy and Gladness, and all these Desires of my Soul; hungring and thristing after thee and thy Righteousness, in this holy Ordinance, that it may preserve in me always a dutiful Remembrance of thy Sufferings, and nourish my Soul unto eternal Life; and seal up my spiritual Fellowship with thee, and all thy Members in Love and Charity; that I may receive hereby Pardon of Sin, Peace of Conscience, Reconciliation with God.

And finally, I may obtain hereby, Health of Body, Sanctification of Spirit, eternal Life, and continual Protection from Sin and Satan and all Evil. Let not the Suggestions of the Devil, nor the Vanities of the World steal away my Heart, to hinder my Preparation, or thy Blessing in this solemn Ordinance, when I am now to offer up my Heart wholly unto thee, in this holy Sacrifice of Praise and Thanksgiving for that bloody Sacrifice, which thy dear Son Jesus Christ offered up for me upon the Cross: Defend me therefore against all Temptations, and strengthen that which concerns me, O Lord, my Strength and my Redeemer. *Our Father*, &c. Be of good Comfort, O my Soul, *For thus saith the high and*

lofty

lofty one that inhabiteth eternity, I dwell in the high and holy place, with him alſo that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Hearts of the contrite ones.

The Prayer of a young Communicant.

O Almighty God and heavenly Father, I praiſe and worſhip thy holy Majeſty, who made me and all the World.

O Lord Jeſus Chriſt, the Son of God and Saviour of Mankind; I praiſe thy holy Majeſty, who died for my Sins, and roſe again for my Juſtification.

O holy Spirit of Grace, proceeding from the Father and from the Son, I praiſe thy holy Majeſty who art my Guide and my Comforter.

O holy and glorious Trinity, Father, Son and Holy Ghoſt, one God, and my God, bleſſed for ever; I praiſe thy holy Name for my Creation, and Redemption, for my Preſervation and Sanctification, and for all thy Mercies Spiritual and Temporal.

O Father of Mercies pity me thy poor Child, who am young in Years and young in Underſtanding; pardon all the Sins and Vani-

ties and Follies of my Youth, which I have committed heretofore, and I promiſe with thy help that henceforth I will ſerve thy Majeſty in Meekneſs and Humility, in Holineſs and Righteouſneſs all the Days of my Life.

O Lord Jeſus Chriſt, who, in the Days of thy bodily Preſence upon Earth, invited little Children to come unto thee, and bleſſed them, ſaying, Of ſuch is the Kingdom of Heaven; bleſs me alſo, whom thou haſt redeemed with thy moſt precious Blood; and teach me to follow thy Example in Humility and Meekneſs; Prepare me to be a worthy Communicant at thy holy Table, and let thy precious Body and Blood preſerve my Soul and Body blameleſs unto eternal Life.

O holy Ghoſt, who art my God and the Guide of my Youth, ſanctify me with Knowledge and Underſtanding; give me Wiſdom and Grace to love thee with all my Heart, and to keep all thy holy Commandments, that it may be well with me for ever.

Keep me from Sin and Satan, and the Temptations of this evil World, for Chriſts ſake. *Amen.* *Our Father, &c.*

Act of Faith.

O Lord, increaſe my Faith, whereof I make a Confeſſion, to thy holy Majeſty, before thy holy Angels, ſaying, *I believe in God, &c.* Thy ſaving Grace, O Lord Jeſus Chriſt, thy Love,

O

O Heavenly Father; thy Fellowſhip, O holy Spirit of Grace, be with me and all thy People, henceforth and for evermore. *Amen.*

The Voice of a worthy Communicant, before the holy Sacrament.

O Eternal God, who art the Searcher of all Hearts, and to whom I make this ſolemn Proteſtation, in the Preſence of thy holy Angels; that whereas I have ſo often heretofore, and ſo heinouſly grieved thy holy Spirit, and broken all my Promiſes, and tranſgreſſed all thy righteous Commandments in Thought, Word and Deed, for which I deſerve to be damned for ever in Hell: Therefore, from a hearty Sorrow for all my Sins, and in a deep Senſe of thy infinite Mercy and Goodneſs, in waiting ſo long for my Repentance, and ſparing me until this Age, and bleſſed Opportunity, to receive my dear Saviour his precious Body and Blood; I here renew my Vows again, and offers up my ſelf wholly, Soul and Body and Spirit to thy Service. Henceforth, I promiſe by thy Grace, never to harbour any unchaſte, covetous or malicious Thoughts in my Heart; never to profane thy holy Name, and holy Day, nor to utter any filthy or reproachful Expreſſions with my Tongue. I ſhall never look after any Perſon with mine Eyes, to luſt after them, nor liſten

with my Ears to any prophane or ungodly Communication. I promiſe ſolemnly, that I ſhall never abuſe my Body with Whoredom or Drunkenneſs, nor keep Company with wicked Perſons to partake with them in their Sins, or follow their evil Example, leſt I ſhould grieve thy holy Spirit, put my ſelf out of thy Protection, and partake of their Judgements. I vow and promiſe unto thee O Lord, that henceforth I ſhall never lie, in Jeſt or Earneſt, nor deal unjuſtly with any to wrong them, in their Perſon, good Name or Intereſt, but to make Reſtitution according to my Power, wherein I have wronged others; and to forgive all that have wronged me, which I do very freely now and for ever, as I wiſh God to forgive me: And finally, I promiſe unto thee, O Lord, to perſevere in the Profeſſion of the holy Goſpel, and in Obedience to all thy holy Commandments, as I ſhall anſwer at the dreadful Tribunal of Jeſus Chriſt, whom thy great Majeſty hath appointed to judge me and all the World at the laſt Day.

And now, O Lord, I am thy Servant, and thou art my God; accept I beſeech thee, of this Promiſe in Chriſt Jeſus, and for his ſake forgive all my Sins, and the Violation of all my former Vows, and help me continually with thy Grace and good Spirit to mortify all ſinful Luſts and inordinate Affections, to walk humbly and ſoberly, to watch ſtrictly over my Heart, my Words and all my Ways,

to

to pray earneſtly, to examine my ſelf daily, and to reflect very often upon this ſolemn Covenant, which I have ſworn, and my dear Saviour Chriſt hath ſealed with his Blood betwixt God and my Soul; that I may reſiſt all the Temptations of the Devil, the World, and my ſinful Fleſh, and perform all my Vows to the Glory of thy Name, the Comfort of my own Soul, and the good Example of others. *Amen. Our Father which art, &c.*

A Prayer in the Family.

O Almighty God, and moſt merciful Father, the Father of our Lord Jeſus Chriſt, and in him our Father; behold from Heaven thy holy Habitation, and pity us as a Father pitieth his Children: We acknowledge that we are unworthy to be called thy Servants, and much more unworthy to be called thy Children; for we have gone aſtray from thee, as the Prodigal did from his Father, but have not, with him, turned again with Tears & Amendment of Life; therefore now in a deep Senſe of our own Miſery and of thy fatherly Compaſſion, who deſires not the Death of any, but rather that all ſhould repent and live, we are humbled here before thy Majeſty, to confeſs our Sins, and ſeek Mercy and Grace, and Help in Time of Need. Alas! where ſhall we begin with our Sins, or how ſhall we be able to confeſs them all in Order, which

which are ſo many in Number, and ſo heinous in Guilt: We have been Tranſgreſſors from the Womb, and ſince we came to diſcern betwixt good and Evil, we have even wearied our ſelves in the Ways of Folly and Wickedneſs, following after the Vanities of this World, and the deceitful Luſts of our own Fleſh, doing theſe Things which thou haſt forbidden us, and leaving undone theſe Things which thou haſt commanded us, ſo that we have tranſgreſſed all thy holy Laws; and inſtead of any Favour or a Bleſſing from thy Hands, we deſerve thy heavy Wrath and Diſpleaſure: But, O Lord our God, whoſe Mercies are over all thy Works, be merciful unto us thy unworthy Servants, and work in us a godly Sorrow, that we may mourn for all our Sins, and amend our Lives, and accept thy Mercy as thou haſt promiſed, that whoſoever confeſſeth his Sins and forſaketh them ſhall have Mercy. Thou haſt commanded us to come to thy holy Table, and to come with Preparation; ſo that come we muſt, and prepare we muſt, for if we come not, we ſhould ſhow our ſelves very unwilling to part with our Sins and Corruptions, and likewiſe very unmannerly and diſobedient to thy Commands; like thoſe in the Parable in the Wedding, who being invited to the Marriage-Supper, ſome began to excuſe themſelves, & others made light of it, and therefore were juſtly deſtroyed for their Diſobedience. But if we come not with Preparation, we ſhall be

be guilty of the Body and Blood of Chriſt, and receive that Doom which was given to that Gueſt for wanting the Wedding Garment; ſo that we are in a great Strait betwixt the two, not that we would not come, but that, alas! we are not well prepared to come aright, and in due Order as we ought: Gladly would we eat of the Bread of Life, and drink of the Water of Life; but, alas! our own Unrighteouſneſs and want of due Preparation makes us affraid to come, leſt we and drink our own Condemnation: And beſides, thou haſt told us the Childrens Bread muſt not be given to Dogs.

But, O Lord, there is Forgiveneſs with thee, that thou mayeſt be feared: And rather than to continue in our Sins, we are to ſubmit to thy Mercy, and to ſupplicate thy Majeſty in the Blood of that everlaſting Covenant, which Chriſt hath ſhed for the Remiſſion of Sins, and will ſeal by his Grace and Spirit to every worthy Communicant, in this ſolemn Ordinance of his own Appointment, Therefore O Lord, cloath our Souls with the Wedding-Garment, and prepare us with the Preparation of the Sanctuary; for the Preparation of the Heart and Anſwer of the Tongue is from thy ſelf, who art the Author of every good Gift and perfect Donation.

Help us henceforth to lay aſide all Sin, and to learn of our bleſſed Saviour, to be meek in Spirit, compaſſionate to others, good and holy in all Manner of Converſation, as he was

holy

holy; that henceforth we may live; yet not we, but Chriſt may live in us, and the Life which we now live in the Body, we may live by the Faith of thy dear Son, who loved us, and gave himſelf for us.

Thy Servant *Hezekiah* prayed for thy People, when they were to celebrate the Paſſover, and thou healed them: We pray in like Manner for our ſelves in this Family, and for all thy People that are to communicate, that thou wouldſt fit every one of us to be worthy Partakers of theſe holy and dreadful Myſteries, whereby we may be confirmed in Godlineſs, ſtrentghned againſt Temptations, obtain Remiſſion of Sins, and be delivered from the Devil and his Deceits, be filled with the holy Ghoſt, and finally may obtain everlaſting Life through Jeſus Chriſt. Let the Words of our Mouths and the Meditations of our Hearts be acceptable in thy Sight, O Lord, our Strength, and our Redeemer. *Our Father, &c.*

Prayers and Ejaculations,

When you walk towards the Temple.

One Thing have I deſired of the Lord, that will I ſeek after; that I may dwell in the Houſe of the Lord, all the Days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple.

For

For a Day in thy Courts is better than a thouſand: I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of Wickedneſs. For the Lord God is a Sun and a Shield, the Lord will give Grace and Glory; no good Thing will he withhold from them that walk uprightly. O Lord of Hoſts, bleſſed is the Man that truſteth in thee.

When you enter into the Temple.

O how dreadful is this Place! This is none other but the Houſe of God, this is the Gate of Heaven. Lord I have loved the Habitation of thy Houſe. and the Place where thine Honour dwelleth.

Bleſſed is the Man, whom thou chooſeſt and cauſeſt to approach unto thee; that he may behold thy Glory and enquire in thy Temple.

When you kneel down.

O Lord Jeſus, who came not to call the Righteous, but Sinners to Repentance, and haſt promiſed to refreſh the Souls of thoſe that labour and are heavy laden with their Sins: I come as the ſick to thee, the Phyſician of Souls, and, as a miſerable Sinner, to the Saviour of the World: Lord come unto me in Mercy, and not in Judgement; meet me with a Bleſſing, and rejoice the Soul of thy Servant. *Amen.*

O bleſſed Jeſus, who, to perpetuate the Memory of thy dying Love, and bloody Sacrifice upon the Croſs, didſt inſtitute theſe holy Myſteries of thy precious Body and Blood, that we may remember upon thee, who remembred us in our low Condition. Bleſſed be thy Majeſty for ever; and let all Fleſh praiſe thy holy Name. Thou haſt provided a Table for us in the Wilderneſs of this World; that we may eat and give God Thanks, and go in the Strength thereof to the heavenly Canaan.

Lord, evermore give us this Bread; and give us thy ſelf, who art the Bread of Life. Thy Fleſh is Meat indeed, and thy Blood is Drink indeed: He that eateth thy Fleſh and drinketh thy Blood, hath eternal Life, and thou wilt raiſe him up at the laſt Day. I believe, Lord help my weak Belief. *Amen. Our Father, &c.*

When you ſee the Miniſter of Religion.

Let thy Prieſts be cloathed with Righteouſneſs: And let thy Saints ſhout for Joy.

Let the Words of his Mouth, and the Meditation of his Heart, be holy and acceptable in thy Sight, O Lord, our Strength and our Redeemer.

When

When you ſee others Communicating.

Bleſſed is the Nation, whoſe God is the Lord; and the People whom he hath choſen, for his own Inheritance.

The Eyes of all wait upon thee, and thou giveſt them their Meat in due Seaſon.

Thou openeſt thine Hand, and ſatisfieth the Deſire of every living Thing.

Save thy People, O Lord, and bleſs thine Inheritance, feed them alſo, and lift them up for ever.

When you approach towards the Table.

Come, O my Soul, let us enter into a perpetual Covenant, with the Lord, never to be forgotten. That which I know not, O Lord teach thou me; if I have done fooliſhly, I will do ſo no more.

When you kneel down.

Remember, O Lord, thy tender Mercies, and thy loving kindneſſes, for they have been ever of old.

Remember not the Sins of my Youth, nor my Tranſgreſſions, according to thy Mercy, remember thou me, for thy Goodneſs ſake, and for Chriſts ſake, O Lord.

When

When you receive the Conſecrated Bread.

Let thy Precious Body, O Lord Jeſus, which was broken for my Sins, preſerve my Body and Soul unto everlaſting Life. *Amen.*

When you receive the Cup.

Let thy precious Blood, which was ſhed for my Sins, preſerve my Soul and Body, unto everlaſting Life. *Amen.*

When you riſe.

Now unto him, that loved us, and waſhed us from our Sins, in his own Blood, and hath made us Kings and Prieſts unto God and his Father, to him be Glory and Dominion for ever and ever. *Amen.*

When you return to your Desk.

Return unto thy Reſt, O my Soul, for the Lord hath dealt bountifully with thee.

For thou haſt delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling.

I will walk before the Lord in the Land of the living.

When we kneel down.

Now bleſſed be the God & Father of our Lord Jeſus Chriſt, who, according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Reſurrection of Jeſus Chriſt from the Dead, to an Inheritance incorruptible, and undefiled, that fadeth not away, reſerved in Heaven for us.

O how great is thy Goodneſs, which thou haſt laid up for them that fear thee! which thou haſt wrought for them that truſt in thee before the Sons of Men.

Now the God of Peace that brought again from the dead our Lord Jeſus Chriſt, that great Shepherd of the Sheep, through the Blood of the everlaſting Covenant, make us perfect in every good Work to do his Will; working in us that which is well pleaſing in his Sight, through Jeſus Chriſt, to whom be Glory for ever and ever. *Amen.*

Soliloquies and Reflections when you return home.

I.

We have thought of thy Loving-kindneſs O God, in the Midſt of thy Temple. According to thy Name, O God, ſo is thy Praiſe unto the Ends of the Earth: Thy Righteouſneſs is an ever-

everlaſting Righteouſneſs, and thy Law is the Truth.

Bleſſed be the Lord, for he hath ſhewed us his marvellous Kindneſs in a ſtrong City.

I have ſworn and will perform it, that I will keep thy righteous Judgements.

O that that there were ſuch Zeal and hearty Reſolutions in us always, that we would fear thee, and keep all thy Commandments always, that it might be well with us and with our Children for ever.

Now my Beloved is mine, and I am his; I have been feaſting with the Lord, and upon the Lord.

Now this is the Day which the Lord hath made; I will rejoice and be glad in it: For mine Eyes have ſeen the Salvation of the Lord, and mine Hands have handled of the Word of Life, and of the Bread of Life.

2.

This Day, O my Soul, thou haſt avouched the Lord Jeſus Chriſt to be thy Lord, and thy God, to love him and to keep his Commandments; and he hath avouched thee to be his Servant, whom he hath redeemed from Sin and Hell, and all thy Spiritual Enemies. Now all things are mine, whether Life or Death, things preſent or things to come: And I am Chriſt's, and Chriſt is Gods.

Bleſs the Lord, O my Soul, and all that is with-

within me, bleſs his holy Name. Bleſs the Lord O my Soul, and forget not all his Benefits: who forgiveth all thine Iniquities, and healeth all thy Diſeaſes.

Who redeemeth thy Life from Deſtruction, and crowneth thee with Loving Kindneſs and tender Mercies.

Who ſatisfieth thy Mouth with good things; ſo that thy Youth is renewed like the Eagles.

Now I am Waſhed, now I am Sanctified, now I am Juſtified in the Name of the Lord Jeſus Chriſt, and by the Spirit of my God. Henceforth I will live to the Praiſe of my Redeemer, who loved me and gave himſelf for me, an Offering and Sacrifice to God, for a ſweet ſmelling Savour.

A Thankſgiving after the holy Communion in private.

O Lord Jeſus, my ſweet Saviour, and bleſſed Redeemer, King of Saints and Angels; who haſt a Name above all Names, that at thy Name every Knee may bow, and every Tongue confeſs to the Glory of God the Father. What Praiſe, what Worſhip and Thankſgiving, ſhall I render to thy holy Name, for giving me richly all things to enjoy; and above all, for giving thy ſelf, thy Soul and thy Body, firſt on the Croſs a Sacrifice for my Sins, and now in the holy

holy Communion, a Seal of thy Love, and my Redemption.

I adore thee, O Lord, with all the Powers of my Soul; and here I devote both Soul and Body, the thoughts of my Heart, the words of my Mouth, and all my Wayes, my Life, and whatever is dear unto me, to ſpend and be ſpent wholly in thy Service.

Thy Vows are upon me, O God; I will render Praiſes unto thee, for thou haſt delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling; that I may walk before thee all the Dayes of my Life in Holineſs and Righteouſneſs.

And now, O my God, when I have ſworn to ſerve thy Majeſty, I muſt prepare my Soul for Temptations, to reſiſt the Devil, who will be buſy with me, in all places & at all times, going up and down as a roaring Lion ſeeking whom he may tempt, and whom he may devour. Strengthen me therefore, O Lord, with thy mighty Power and good Spirit to ſtand againſt all the Wiles of the Devil; and to perform all my Vows, and holy Reſolutions, that now having eſcaped the Pollutions of the World, through the Knowledge of our Lord Jeſus Chriſt, I may never turn again to the ſame, as the Dog turneth again to his Vomit, and as the Sow that was waſhed, to her wallowing again in the Mire; but may perfect Holineſs in the fear of the Lord, and finiſh my Courſe with Joy and a good Conſcience, to the glory of thy Name,

to

to the Advantage and good Example of others, and to the eternal Comfort and Happineſs of my immortal Soul. Amen. *Our Father*, &c.

A Thankſgiving after the holy Communion in the Family.

O Eternal God, and moſt glorious Majeſty, who dwelleſt in the Heavens, and who humbleſt thy ſelf to behold the things that are done upon Earth; behold, thouſand thouſands glorious Spirits miniſter unto thee, and ten thouſand times ten thouſand ſtand continually in thy Preſence, admiring and adoring thy incomprehenſible Perfections, who art infinitly holy and happy in thy ſelf, and needeſt not the Services of Men or Angels; yet art pleaſed of thy Goodneſs to call for our Adorations, and encourage our Addreſſes both to the Table of the Lord, and to the Throne of Grace, that we may partake of thy Glory, and be happy for ever. O wonderful Love and Condeſcenſion! what is Man that thou ſhouldſt viſit him? or the Son of Man, that thou ſhouldſt be mindful of him, and ſo mindful of him, that thou waſt pleaſed to enter into a Covenant with our firſt Parents in the State of Innocency, and after they had broken that Covenant of Works, when they were created upright and able to yield perfect and perſonal Obedience, thou waſt pleaſed again of thy great Goodneſs to enter into

new Covenant of Grace with them, and their Posterity, that if we repent and believe in thy Son Jesus Christ, and love thee sincerely with all our Hearts, and our Neighbour as our selves, thou wilt be our God, and receive us again into thy Favour, and accept of our faithful Endeavours in order to Perfection.

This Day we have been receiving the Seals of that blessed Covenant, when we were baptized in thy Name, and then by our early Vows were engaged to renounce the Devil, the Lusts of the Flesh, and the Vanities of the World. And now we have been eating and drinking at thy Table, O Lord Jesus, and renewing our former Vows, upon the Sacrifice of thy precious Body and Blood, that we will serve thee, the Lord our Redeemer, with a perfect Heart all the Days of our Life: Wherefore, O Lord our God, we bless thy Majesty, for the Mediator of this new Covenant, thy Son the Lord Jesus Christ our Surety, and for all the Means of Grace, for our Baptism and the holy Communion, the Seals of this Covenant, and for the glad Tidings of the Gospel, by which Life and Immortality are brought to Light.

And now having feasted at thy Table, and tasted of thy good Gifts, let us not turn thy Grace into Wantonness, like the idolatrous and unthankful *Israelites*, who sat down to eat, and to drink, and rose up to play: For if we sin wilfully, after that we have received the

the Knowledge of the Truth, there remaineth no more Sacrificefor Sins, but a certain fearful looking for of Judgment and fiery Indignation which ſhall deſtroy the Wicked, who by their heinous Sins and ungodly Deeds, do, what in them lies, to crucify the Lord of Glory afreſh, and put him to an open Shame. O let never theſe ardent Deſires after Heaven, and thy holy Ordinances cool and remit; but as the Light, which ſhineth more and more unto the perfect Day, ſo ſhed abroad thy Love more and more in our Hearts, by the holy Ghoſt, that we reſt not here, on this heavenly Repaſt, to be ſecure in preſuming, as if we had already attained and were come to our Journey's end, when this is only a ſpiritual Refreſhment to further us on our Way to Heaven, that in the Strength thereof, we may advance fromGrace to Grace, adding to Faith Virtue; to Virtue Knowledge; to Knowledge Temperance; to Temperance Patience; to Patience Godlineſs; to Godlineſs, brotherly Kindneſs, and to brotherly Kindneſs Charity, until we appear before thee in Glory. Pardon the Sins of our holy things, the Inadvertency and wandring of our Thoughts, the Hardneſs of our Hearts, and Ignorance of our Minds, or in what elſe we have fail'd in the reverent and dutiful Performance of ſo high and ſacred a Myſtery of our Religion. Bleſs thy holy Catholick Church, and bring in the Fulneſs of the Nations to the Knowledge of Jeſus Chriſt and

new Covenant of Grace with them, and their Posterity, that if we repent and believe in thy Son Jesus Christ, and love thee sincerely with all our Hearts, and our Neighbour as our selves, thou wilt be our God, and receive us again into thy Favour, and accept of our faithful Endeavours in order to Perfection.

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his Goſpel; that from the Riſing of the Sun unto the going down of the ſame, thy Name, O Lord Jeſus, may be great among the Gentiles; and in every Place, Sacrifice of Praiſe and Thankſgiving may be offered unto thee; bleſs our Sovereign and all that are in Authority. Help thoſe that are in Affliction, and comfort them with the Conſolations of thy holy Spirit. Reward our Friends and Benefactors, forgive all our Enemies.

We recommend our ſelves of this Family, and all our Concernments to thy Bleſſing and continual Protection, in the Name and Words of our Saviour Jeſus Chriſt, *Our Father*, &c.

Thy ſaving Grace, O Lord Jeſus Chriſt; thy Love, O heavenly Father, and thy continual Fellowſhip, O holy Spirit of Grace, be with us from henceforth and for ever, *Amen.*

A Thankſgiving for Baptiſm, and the holy Communion.

O Moſt gracious God, moſt wiſe and powerful Creator and Governour of Men & Angels and every Creature; who of thy infinite Wiſdom and Power and Goodneſs knows beſt what Methods to preſcribe, and thereby will accompliſh all theſe Ends which thou haſt appointed. I bleſs, and praiſe, and adore thy holy Name, for doing great Things by weak Men

Men and weak Means; ſo that the Glory of all might redound, not to the Inſtrument, but to the Author, even to thy glorious Majeſty, who art the Author of every good Gift, and of theſe excellent Ordinances in thy Church: Therefore bleſſed be thy holy Name for ever, for condeſcending ſo far in Accommodation to my Weakneſs, that by theſe outward things, I am made Partaker of ſpiritual Bleſſings, and of the greateſt Benefits in the World.

O Infinite Love! unſpeakable Condeſcenſion, and wonderful Contrivance! that the preaching of the Goſpel, and the Adminiſtration of theſe Goſpel Ordinances, which are but weak and fooliſh in the Eyes of the World, ſhould, nevertheleſs, by thy Bleſſing and Appointment, prove the Wiſdom of God, and the Power of God to every one, that believes the one and partakes of the other. When I lay wallowing in my Blood, and in my Sins, naked, and no Eye pitying me; thou pityed me, and provided for me, the Laver of Regeneration, to waſh in that Fountain, that was opened upon the Croſs for Sin and for Uncleanneſs; that like as my Body was waſhed with Water from natural Corruption and Pollutions, ſo my Soul might be cleanſed from the Guilt and Pollution of Sin, by the renewing of the Holy Ghoſt: That I ſhould begin a new Life, and put on the new Man, which is created after thy Image in Righteouſneſs and true Holineſs.

So

So very early, thy Mercy began to ſave me, and to ſanctify my natural Birth, that I ſhould be born over again, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God, by Water and by the Spirit ſanctifying the Water, which is the Seal, and of ſuch Conſequence to our new Birth and ſpiritual Being, that to neglect this holy Ordinance when it may be obtained, or not to walk worthy of it, and anſwer our Obligations by it, we ſhould ſhow our ſelves very unthankful and undutiful Servants. Not only thy Saints and our Forefathers, who lived and died in the Faith, in Obedienee to thy Commandment, were all Baptized in thy Name; but likewiſe thou waſt pleaſed thy ſelf, O Lord Jeſus, who knew no Sin, yet for our Sakes, and for our *Encouragement*, to waſh in *Jordan*, and by that Inſtance, to ſanctifie the Waters for our Baptiſm, and to invite us to waſh and to be clean: Bleſſed be thy goodneſs for ever and ever.

But, O ſweet Saviour of the World, as if all this were not enough, that thou ſhouldſt enter us into a ſpiritual State by the Waters of Baptiſm, and not likewiſe entertain us with ſpiritual Food: Behold thou haſt alſo provided for us the holy Communion of thy precious Body and Blood, to nouriſh our Souls unto eternal Life. Whoſo eateth thy Fleſh and drinketh thy Blood hath eternal Life, and thou wilt raiſe him up at the laſt Day: For thy

thy Fleſh is Meat indeed, and thy Blood is Drink indeed; he that eateth thy Fleſh, and drinketh thy Blood, dwelleth in thee, and thou in him.

And now, O Lord, what ſhall thy Servant ſay more; but for thy great Mercies ſake help me to walk worthy of theſe great Myſteries, which are the Seals of my Redemption, and of my holy Profeſſion; that I may perform my baptiſmal Vows, and theſe renewed Engagments afterwards, at thy holy Table, to reſiſt the Temptations of the Devil, and the World, and the Fleſh, and may ſerve thee in Holineſs and Righteouſneſs all the Days of my Life, through Jeſus Chriſt, *Amen.*

FINIS.

30
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78